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"Blessed are those who hear the word of God and keep it!"

). No. 25

MARCH 19, 1958

CENTS

TESTIMONY

THE DAY HAD BEEN a trying one in the bank. From morning until late afternoon impati lines of people had been forming in front of each teller. The lobby never seemed to empty.

It was inevitable that the employees—and the customers—should feel the effects of th Some of the tellers were nearing a point of irritation. It would be quite easy to spe cuttingly to a customer whose own patience was tried.

AS I JOINED a line, I spotted a friend, a member of my church, down at one end of lobby. My friend was speaking rather loudly to his elderly, hard-of-hearing compani As their conversation filled the lobby, more and more people became silent and listen My friend, probably unaware that he was speaking so loud, or that everyone was listeni was saying, "Yes, all of us ought to love one another like Jesus loved us." Why, I thou to myself, that's the gist of my sermon on Sunday!

Surely it was not my imagination that annoyed frowns were replaced with smiles a cutting, impatient words, at the tip of the tongue, with pleasant ones.

All the preaching in the church on Sundays is nothing, I mused to myself as I walk up the street, unless someone carries it to the marketplace on Monday.

—ROBERT H. THURAU

The LUTHERAN *News Magazine of the United Lutheran Church in Americ*

G. Elson Ruff, Editor. Albert P. Stauderman, Associate Editor. Edmund W. Jones, Art Direc Robert E. Huldschiner, Hilda Yost, Sigurd B. Hagen, Assistant Editors

COMMITTEE ON CHURCH PAPERS: Rev. Robert D. Hershey, S.T.D., Chairman; Rev. Paul E. Valentiner, Se Rev. Willard D. Allbeck, Ph.D., D.D., Donald T. Forsythe, L.H.D., Rev. Ernest J. Hoh, Litt.D., W. Emerson Re LL.D., Rev. Joseph Sittler, Jr., D.D., Rev. Theodore G. Tappert, D.D., Litt.D., William E. Keister.

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New publication building is dedicated . . . National Council warns alcohol, urges stronger missions . . . Lutherans get praise for ne ideas, evangelism efforts . . . Bishop's conviction shocks Catholi

THE CHURCH IN THE NEWS

New address in Philadelphia

After a week of moving and getting settled, most United Lutheran Church boards and agencies in Philadelphia were comfortably quartered this month in the new building constructed by the Board of Publication at 2900 Queen Lane, in the Germantown section. It will be known as the Muhlenberg Building—the same name as that of the former headquarters at 1228 Spruce Street in Philadelphia's center city.

Dedication ceremonies took place on Monday, March 10, in the chapel of the new structure. Dr. Franklin Clark Fry, ULC president, preached. The service was conducted by Dr. F. Eppling Reinartz, ULC secretary. Dr. H. Torrey Walker, executive secretary of the Publication Board, read the lessons.

Carillon music played as the dedicatory procession moved across the large circle in front of the main entrance. At the door, keys to the building were presented to Fred Konemann of Washington, Publication Board president.

A "radial hemicycle"

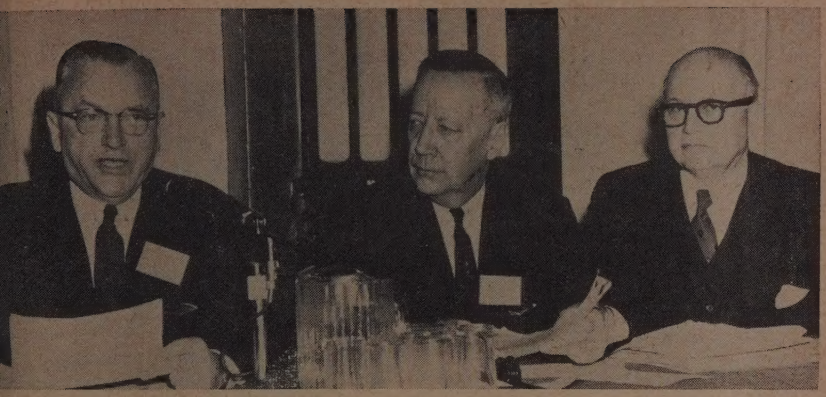
The new Muhlenberg Building is arc-shaped with four extending wings—architecturally a "radial hemicycle." It contains 160,000 square feet of office and storage space—approximately twice that of the former building. It is situated on a 16-acre plot. About 350 staff members and employees of the boards and agencies will be working in the building, which is owned and will be operated by the Boa of Publication.

Beside the Board of Publication, fices now in the building include those the boards of Parish Education and D coness Work, United Lutheran Chur Women, Luther League of America, a the Ministerium of Pennsylvania, as w as the editorial offices of THE LUTHERA The Board of Pensions will move its fices to the Queen Lane address in l spring.

NCC warns on alcohol

Policy statements on collective barga ing, economic aid to foreign lands, a problems of alcoholism were adopted the 250-member General Board, poli making arm of the National Council Churches, as it met in New York on F 26. Presiding was Dr. Edwin Dahlb of St. Louis, who had been elected pr dent at the NCC General Assembly l fall. Charles C. Parlin, Methodist laym and New York attorney, was chosen v chairman of the General Board.

The pronouncement on "The Churc and Alcohol" resulted from a two-y study by a 15-member committee chai by Dr. Harold C. Letts, United Luthe churchman. The statement acknowled differences of conviction on the use alcoholic beverages among the NCC's member communions. It advocated p toral care, education, and developm of clinics to aid alcoholics. They n "diagnosis, understanding, guidance a



OFFICIALS OF NATIONAL COUNCIL OF CHURCHES

harles C. Parlin, vice chairman of General Board; Dr. Edwin T. Dahlberg, president; d Dr. Roy G. Ross, general secretary, as they led sessions of the 250-member licy-making group in New York in first meeting since General Assembly last fall

eatment," the statement said. "They e especially in need of pastoral care and e divine love which the church can ing to them." Alcoholism is a serious reat to health and happiness as well as source of instability in families and mmunities, the pronouncement said.

Although 175 members attended the eeting, the vote on the statement was for, two against, and three abstaining.

Clean bargaining urged

"Both employers and employees" have e right to organize for collective bar- ining, the board's labor pronouncement id. It reported that "employer-employee llusion in matters of prices and trade actices" has brought about abuses in bor-management relations and urged th groups to show a "compelling sense responsibility for the public interest." ithful observance of agreements and aceful settlement of differences were ed.

Another resolution strongly supported S. economic aid and reciprocal foreign de policies "in the light of our Christian obligation to care for our neighbors throughout the world."

Africa's doors may close

The chance for expansion of Christian work in Africa may soon come to an end, Dr. Roy G. Ross, NCC general secretary, told the board. Observations during his recent tour of Africa revealed that growing nationalism made African nations eager to terminate their dependence on western missions and missionaries, he said. They still wanted help in their educational and literacy programs, he added.

Splinter divisions of Christianity in Africa were a "cause for apprehension," Dr. Ross continued. He said that in South Africa alone more than 1,000 separate groups call themselves Christian. With literacy programs enabling millions of African natives to read, he urged the churches to strengthen their educational and evangelistic work while the opportunity still remained.

The board decided to advance the date of the next General Assembly to Dec. 4-9, 1960, to avoid a conflict with

the meeting of the World Council of Churches now scheduled for December, 1961. Most of the NCC's member churches also belong to the World Council. The NCC Assembly will be held in San Francisco.

Says Lutherans are changing

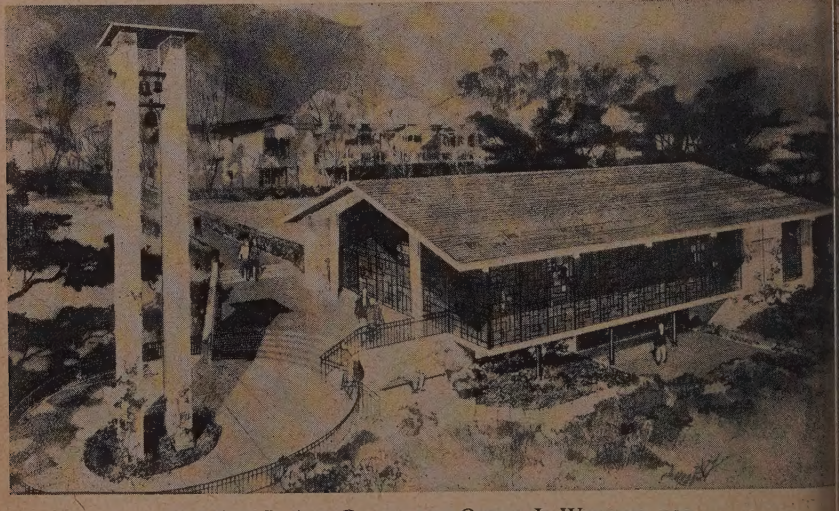
The Lutheran Church in America is "in a state of ferment" and is "bristling with new ideas with which to adorn an unchanging faith," an article in *Look* by Hartzell Spence declares.

Citing current Lutheran mergers and referring to the intensive evangelism program carried on during the past few years, Mr. Spence continues, "The entire denomination has come alive, as though it suddenly decided to make good President Theodore Roosevelt's 53-year-old prophecy that Lutheranism is destined to become one of the two or three greatest churches in the United States."

The article, in the April 1 issue of the magazine, includes pictures of Dr. F and of the historic Trappe Church, ne Philadelphia. Unswerving emphasis the "New Testament Gospel and on t thesis that man is naturally sinful, co stantly in need of God's forgiving grac plus brisk up-to-the-minute methods evangelism have been responsible f U.S. Lutheranism's gain of 1,716,5 members between 1946 and 1956, M Spence says.

Merger documents revised

Conventions of the three church planning to unite in 1960 into the Amer can Lutheran Church will this year required to act on 250 additions, del tions and amendments to the constitutio by-laws and articles of union of the n church. The American, Evangelical a United Evangelical churches will be ask to rubberstamp the changes, since furth alterations would require more action the other bodies.



ONE SIDE IS ALL GLASS, THE OTHER IS WINDOWLESS

Cate School Chapel, Carpinteria, Calif., won top 1958 honors from church architec

Beside their regular convention agenda, elegates to the three churches' meetings ill receive a 210-page report issued by ieir Joint Union Committee. Original xts of the documents and suggested anges will be printed in parallel colmns. The report also outlines in detail ie 19 districts proposed for the 2-million ember TALC. Largest will be Southern Visconsin, with 189,000 members. Next me Iowa (185,000) and Southeast Minnesota (162,000). Smallest district Rocky Mountain, with 47,000 members.

The conventions will be asked to okay e union timetable, which calls for a nstituting convention at Minneapolis April, 1960, with the new church benning to function on Jan. 1, 1961.

lan Chicago center

Plans for a downtown loop center to use Chicago offices of all Lutheran odies and of the National Lutheran ouncil were announced this month by e Augustana Church's Board of Amerin Missions. The board named a five-an committee to consider buying or asing a site for the center.

The center would also house Christ the ng Lutheran Church, established three ars ago on the second floor of an office ilding. The Rev. Lloyd L. Burke, pas-r, told the board that 25,000 persons sit the church each year. Included are siting churchgoers, vagrants, dope adcts, unmarried mothers and top-rankg executives, he reported.

The board heard that Augustana had ganized 22 new missions in 1957. It pended $813,000 for its mission proam.

Dr. Theodore E. Matson, executive rector, said that the large number Americans moving each year and changing communities around city churches demanded "wider vision" in mission programs. Churches must develop all-inclusive ministries for various racial and cultural groups, he said.

Urban problems considered

Methods of helping declining city congregations were discussed at a New York conference called by the Board of American Missions as the result of a 1956 ULC convention directive. Church executives met to study "the urban church situation with special emphasis on the larger cities." The convention had also instructed the board to aid established city congregations with staff, facilities, financing and publicity. To comply with this the BAM last year set up an urban church department as part of its Division of Survey and Research. The Rev. Carroll Charles heads the department.

The conference arranged for a long-range co-operative program between agencies of the church concerned with urban problems. A two-week convocation to aid city pastors will be held under the BAM's auspices in late May on the Philadelphia Seminary campus.

Catholics shocked by verdict

Decision of an Italian tribunal that a Roman Catholic bishop was guilty of slander when he publicly denounced a young couple that had been married in a civil ceremony as "public concubines" (*see* THE LUTHERAN, *March 12*) stirred a tempest last week. Bishop Pietro Fiordelli of Prato had been fined $65 after the couple testified that a boycott of their business had followed the church's action. The bishop had claimed that he was not subject to civil law.

Pope Pius XII showed his "grief" by cancelling the celebration of the 19th anniversary of his coronation. The Vatican newspaper said the couple, their lawyers,

the judges and everybody else connected with the case would be automatically excommunicated from the Roman Catholic Church. Cardinals in Bologna, Palermo and Milan ordered all churches to drape their doors in mourning because of the "persecution" of the bishop.

Roman Catholic newspapers attacked the trial as an evidence of an anti-clerical movement said to be gaining in Italy. Other papers hailed it as a "victory for freedom and true democracy." Italy's parliament was rocked by a fist-fight between Communist and Christian Democratic (Catholic) Party deputies during discussion of the case.

The bishop, while denying the court's authority, appealed the verdict to a higher tribunal. It is not likely that it will be reconsidered for about a year, however.

Two prelates threatened

The bishop of Prato wasn't the only member of the Roman Catholic hierarchy to face hostility. Two other prominent church officials were under fire.

Liverpool's Archbishop John Heenan was surrounded by an angry crowd as he made sick calls in a slum area. Stones, pieces of wood and other missiles were thrown at the 53-year-old prelate and some in the crowd spat at him as he went through a narrow courtyard to visit a bedridden widow. No explanation of the attack was given.

Archbishop Richard J. Cushing of Boston was under heavy police guard for a week after anonymous threats on his life had been phoned to his residence. The caller also declared that the cathedral would be bombed. Some Protestant churches received similar messages. The incident closed when a mental patient was taken into custody, charged with the threats.

Fuss about Commandments

American Legion efforts one year ag had persuaded some school boards c Long Island, New York, to post in clas rooms an "interdenominational versio of the Ten Commandments as a mea of helping combat juvenile delinquenc Protests from church groups and fro church - and - state - separation advocat mushroomed the local controversy statewide scope. In June State Educatio Commissioner James E. Allen, Jr. toc note of the "divisiveness, ill-feeling an unwholesome controversy," ordered th Hyde Park school board to remove th Commandments.

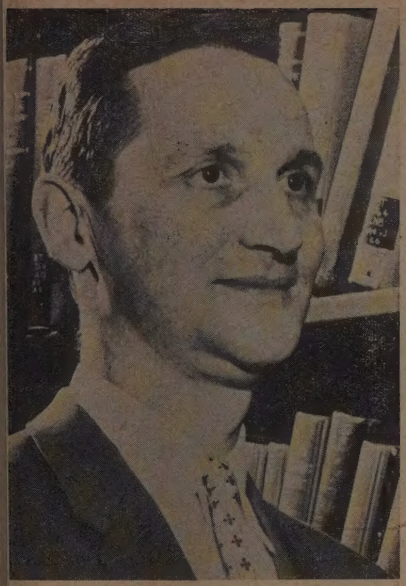
This month the issue flared again hearings were held in Albany on a bi that would permit school boards to po the Commandments in schoolrooms. Th bill included the "interdenominationa version" as an acceptable form.

American Legion lobbyists backed th bill strongly, while Protestant and Jewis groups took the lead in opposing it. Th New York State Council of Churche urged defeat of the measure, calling "divisive" and a violation of church-sta separation. It also attacked the "inte denominational" version of the Con mandments, which differs from that con monly accepted. "It actually contain eleven commandments," the council com mented. This effect is achieved by th version's splitting of the First Comman ment into two sections.

The American Jewish Congress pro tested the bill, saying that it represen "bad theology, bad pedagogy and ba law."

Want laymen as assistant pastors

Laymen should be used in place of as sistant or associate pastors in congrega tions of the American Lutheran Church



NUCLEAR SCIENTIST-PASTOR
Dr. Harold R. Lohr

hat body's Manpower Commission sug-ested at a Chicago meeting. Noting that he shortage of pastors is likely to get orse before it gets better, the commis-on asked district presidents to study the roposal. It noted also that an increasing umber of pastors is being called into eneral work, adding to the shortage in ongregational pulpits.

A "definite need" for general and spe-alized training of laymen to fill new ositions for full-time church work was ressed by the commission. It recom-ended that the church's seminaries pro-de "opportunities for lay training in ad-tion to the present program of theo-gical training."

"If the shortage of pastors makes us ilize our lay people, history may inter-et this shortage as providential," said r. A. C. Schumacher of Madison, Wis-nsin, commission chairman.

Atom scientist to be pastor

A nuclear scientist who once paid little heed to religion will become a Lutheran pastor in June. Dr. Harold R. Lohr, former research specialist for the Atomic Energy Commission, will be ordained by the Augustana Church at Jamestown, N. Y., on June 22 after graduation from the seminary at Rock Island, Illinois.

The 38-year-old scientist "wasn't much concerned about any church relationship" in 1950 when an evangelism visitor from Grace Lutheran Church, La Grange, Illinois, called at his home. The visitor was a Ph.D. in chemistry. His approach appealed to the Lohrs, who joined the church one year later. Dr. Lohr became a Sunday school teacher, usher, and a member of the church council.

Asked to address the congregation one Sunday on how Christ can change a man's life, Dr. Lohr used as an illustration the experience of Dr. O. V. Anderson, nuclear physicist at Oak Ridge who became an Episcopal priest. "I saw the parallel in my own situation," he said. "I learned that a man could use his mind in religion and that there was room in the church for one who asks questions."

Church asks Cuban peace

The Cuban regime of Dictator Fulgencio Batista has been disrupted by a rebel group led by Fidel Castro which holds the eastern end of the island. Beside intermittent fighting which has disrupted the island's economy, the rebels have recently filtered into the capital city of Havana. They have showed their power by kidnapping the favored driver in a popular auto race, destroying the checks in the reserve bank, burning of sugar warehouses and similar pranks.

Early this month the Roman Catholic

hierarchy on the island called for free elections and establishment of a "government of national union." The declaration caught the Batista regime by surprise and foiled a later presidential order that it be not printed or broadcast.

Spokesmen for the Castro rebels said they did not want any "ecclesiastical interference" in Cuban politics. Batista declared that he would remain in office regardless of any elections. However, the Revolutionary Directorate (one of the groups aiding rebel activity), civic and labor organizations heartily endorsed Cardinal Arteaga's views. Only Batista's resignation could bring about a peaceful solution, the Directorate said, adding, "Our fervent desire is that God and Jesus Christ will illumine the despot and make him understand that only by this path can a new spilling of Cuban blood be prevented."

Tolerance seen gaining

Tolerance is growing in the world today, both toward specific religions and toward agnostics and atheists, a United Nations commission believes. A Study on Discrimination in the Matter of Religious Rights and Practices has been issued by a subcommittee of the UN Commission on Human Rights. The study, prepared by Arcot Krishnaswami of India, a Hindu, noted that state interference in the observance of religion is the greatest source of discrimination today. Avowed purpose of the commission is to eradicate religious discrimination throughout the world.

The report, based on information gathered from 30 nations, urges five freedoms in religion—to maintain religion, to change religion, to manifest religion, to disseminate religion, and to associate with

PAVILION AT BRUSSELS

Protestant building at 1958 Internation Exposition (left) with the fair's ato symbol visible in the center backgrou

fellow-believers. Instances of discrimin tion noted include treatment of conscie tious objectors to war, lack of legal reco nition for some religious marria ceremonies, religious processions on pu lic highways, and taxation of religio property, among many others. No r ligion or country is specifically name

Only major objection to the study can from the Soviet Union's committee mer ber, who opposed the clause that "certa philosophies of new ruling classes in ce tain countries of the world affect the r ligious freedom not only of the minori but also of the majority."

And so forth

Enrollment in Roman Catholic par chial schools in the District of Columb doubled in the last ten years. Total f January, 1958, was 46,868 compare with 22,762 at the same time in 1948.

WASHINGTON

By ROBERT VAN DEUSEN

ACCENT ON FOREIGN AID

THE U.S. FOREIGN aid program is in erious trouble in Congress this year. olted by the Soviet sputniks, Congress- ien are willing to pour money into an xpanded missile program and other de- ense expenditures. But unless they want o vote a rise in taxes, they must find ther places to pare the budget.

Domestic social service programs and ie $3.9 billion foreign aid request are ivorite candidates for the hatchet. Con- ressmen who have been against eco- omic and technical aid in principle are sing this opportunity for a showdown.

Realizing the crucial nature of the sit- ution, the administration launched a mpaign to enlist widespread popular pport for the foreign aid program. As springboard, the President called a nference at which top leaders of both rties interpreted the purpose and phi- sophy of foreign aid.

olitical galaxy

SELDOM HAS there been such a collec- n of political notables speaking from same platform, and finding them- ves in substantial agreement on an im- rtant issue. The one-day program fea- ed President Eisenhower as the eve- g banquet speaker, ex-President Tru- n as the noon luncheon speaker. Dur- the day there were addresses by Adlai venson, Richard Nixon, John Foster lles, Dean Acheson, Neil McElroy, d Allan Dulles.

The mutual dependence of the free nations was one of the keynotes, as indicated by the theme of the conference, "Foreign Aspects of U.S. National Security." It was pointed out that two-thirds of the funds requested are to be used for military assistance and "defense support" to friendly nations, and that these expenditures are basic to the U.S. national defense.

On the other hand, a great deal of emphasis was laid on the importance of economic and technical aid to less developed countries. Many of the uncommitted nations of Asia and Africa are eager for a rapid rise in their living standards and at the same time for political independence. Our aid should not be for the purpose of buying their friendship (that never works) but to help provide that economic stability which will enable them to stand on their own feet. Countries with inner strength provide an effective antidote to the spread of communism.

THE MORAL and spiritual basis for economic and technical aid was stressed throughout the conference. Representatives of the Protestant, Roman Catholic, and Jewish faiths were among the speakers. Dr. Edwin Dahlberg, president of the National Council of Churches, called for a policy of "massive reconciliation," with the churches providing the spiritual incentive. Bishop Fulton Sheen said that aid should be given to less fortunate nations, not as an anti-communistic weapon but as a demonstration of the belief in God which lies at the heart of our culture.

The next few weeks will be crucial in determining Congressional response to the new push for foreign aid. Administration pressure will accomplish little. But a real upsurge of conviction on the part of the people back home would weigh heavily in deciding the outcome.

New Hymnal Coming

Half of the hymns United Lutheran have in their old book will be i the new hymnal now coming o press. Here's an introduction t some of the unfamiliar hymns w will soon be learning. Many a of Swedish and Norwegian orig

A GREAT DEAL has happened since June 19, 1945, when a dozen representatives of various Lutheran churches met in Pittsburgh to explore the possibility of creating a common hymnal. Within a few weeks the first copies of the *Service Book and Hymnal* will be pouring from the bindery of the Riverside Press at Cambridge, Massachusetts. For the first time, Lutheran churches in America will possess a common form of worship and a common collection of hymns.

The size of the first edition—635,000 copies—is in itself notable. This is said to be the largest hymnal printing order ever placed on this side of the Atlantic. It is already apparent that advance orders will exhaust copies of the first printin

The new book of worship represer a blending of the spiritual and cultur heritages of the Lutheran lands of Euro from which our churches in Ameri have sprung. Here in the New World v have brought about a kind of worsh synthesis that has never been achiev by Lutherans of Europe.

Each of the eight groups represent in the project has brought the best th its nationalistic background had to offe As we open the pages of the new hymn we will soon discover how vigorous o jective faith meets with the spirit warm, evangelical piety. Along with t sturdy chorals of Crüger, Schop, a Nicolai, will be heard the plaintive, m ancholy music that had its birth in t sighing of dark pine forests and the ro of ocean breakers along storm-swe northern fjords.

LEST THE reader get the impression th the new hymnal will consist chiefly Lutheran hymns, let me emphasize th the collection is not limited in conte The principle which guided the hymn commission in selection of a hymn w not Lutheran authorship but its faithf ness to scriptural truth.

By E. E. RYDEN
Editor of "The Lutheran Companion" (Augustana Church periodical) and member of the joint Hymnal Commission

Members of the United Lutheran Church will find the new hymnal both familiar and different. It will be familiar because 323 of the 602 hymns in the collection are to be found in the present Common Service Book. That means that practically all the hymns especially beloved in ULC circles have been carried over to the new book.

ULC pastors and people are, of course, familiar with the hymn heritage which has come out of Germany. Some new material has been incorporated even from this source. Lutherans will welcome such fine examples of German hymnody as Johann Franck's "Jesus, priceless Treasure" . . . Johann Rist's joyous Christmas hymn, "Break forth, O beauteous heavenly Light" . . . Johann Heermann's "O God, eternal Source" . . . Carl B. Garve's "Alleluia, Jesus lives" . . . Julie von Haussmann's "O take my hand, dear Father" . . . and "Holy God, we praise Thy Name," a translation of *"Grosser Gott, wir loben dich,"* a German paraphrase of the ancient Latin *Te Deum.*

It is somewhat of a mystery why it should have taken so long for Lutherans to transplant this hymn to American soil unless it be the fact that it first appeared in a Roman Catholic hymnbook prepared for the Empress of Austria in Vienna in 1775. This happened nearly two centuries ago. In recent years it has come to be sung all over Europe, by Protestants and Romanists alike. In the French Lutheran hymnal it has a place of honor as Hymn No. 1.

PAUL GERHARDT, "prince of German hymnists," has not fared too well in the new collection. Fifteen of his hymns appear in the Common Service Book. The number has been reduced to nine in the new book.

Martin Luther has been shown greater respect. All seven hymns bearing his name in the Common Service Book have been retained. "A mighty Fortress is our God" posed a problem. Six textual versions and four musical variations were in use in American Lutheran circles. The difficulty was solved by the adoption of the Hedge translation, which, though new to many Lutherans, is commonly used by other American Protestants. There will be less embarrassment among us when we join in singing Luther's "battle hymn" at union Reformation rallies!

HYMNS FROM Scandinavian lands are largely unknown in America outside of the particular groups that inherited them from Europe. This contribution to the new hymnal will attract widespread attention, even in non-Lutheran circles.

Archbishop Johan Olof Wallin, Sweden's greatest religious poet, will be represented by six lyrics. Included are "All hail to thee, O blessed morn," which is sung at the beginning of Christmas matins in every church in Sweden; "We Worship Thee, almighty Lord," a hymn based on the Te Deum; "A voice, a heavenly voice I hear," a joyous eucharistic hymn; "To realms of glory in the skies," an Ascension Day lyric; "O my soul, on wings ascending," a hymn of spiritual aspiration, and "By Thy Cross, O Christ, and passion." The latter has a final stanza that is deeply cherished by Swedes on both sides of the Atlantic:

Ah, how blest is he who knoweth
That his faith on Thee is founded
Whom the Father's love bestoweth
Through eternal grace unbounded!
Thou, O Christ, to every nation
Art a Saviour freely given,
In whose Name is our salvation,
And none else in earth or heaven.

"O PASCHAL FEAST, what joy is thine," the one hymn in the collection which em-

phasizes the Passover aspect of Easter, comes from the pen of Olavus Petri, who was Sweden's Martin Luther. A stirring Advent hymn, "Prepare the way, O Zion," and a greatly loved communion hymn, "Thine own, O loving Saviour," were written by Bishop Frans M. Franzen.

A hymn of adoration, "Glorious Majesty, before Thee," by Samuel J. Hedborn, a court preacher, is the more impressive because it is sung to Nicolai's famous "king of chorales," "Wachet auf." Already familiar to United Lutheran worshipers is Arrhenius' "Jesus, Lord and precious Saviour," and also known among some American Lutherans is a hymn for All Saints' Day, "In heaven above, in heaven above," written by a Swedish pastor, Laurentius L. Laurinus, at the death of his wife in 1622.

"Children of the heavenly Father," a lovely little lyric by Lina Sandell, Sweden's "Fanny Crosby," has already become popular in America as the result of a Columbia recording by the Augustana College Choir.

A stirring Easter hymn based on the Latin *Pange lingua* by Fortunatus bears the title, "Praise the Saviour." Of uncertain origin is a Christmas hymn, "When Christmas Day is dawning," but the Swedes have appropriated it as their own. Two Psalm paraphrases, "Mine eyes unto the mountains" and "Search me, God, and know my heart," the latter set to a majestic chorale by Gunnar Wennerberg, round out the Swedish contribution to the new hymnal, numbering 17 hymns in all.

DENMARK AND NORWAY possess a common hymn heritage. For a long time the two countries were one kingdom, employing the same worship forms and the same hymnbook. It is not uncommon to find a hymn by a Danish hymnist set to the music of a Norwegian composer. For instance, "Behold a host like mountains bright" by the Danish Brorson is sung to a Norwegian folksong arranged by Edvard Grieg. Grundtvig's great ode on the church, "Built on a Rock the Church doth stand," is sung to a tune by the Norwegian composer, Ludvig Lindeman.

From this heritage of Norwegian-Danish hymnody will be found a considerable number of fine lyrics in the new collection. Bishop Thomas Kingo, who was Denmark's first great hymn-writer, is the author of three: "Print Thine image, pure and holy," "O Jesus, blessed Lord, to Thee," and "Praise to Thee and adoration." Kingo, incidentally, was the grandson of a Scottish tapestry weaver who was brought to Denmark by King Christian IV near the end of the 17th century.

FROM THE PEN of the famous Danish bishop and educator, Nicolai Grundtvig, will be found seven hymns.

Bishop Hans Adolpf Brorson, who was the third of this celebrated trio of Danish hymn-writers, has given us two lyrics. Another Danish bishop, Bernhardt S. Ingemann, is represented in our new collection by his well-known hymn, "Through the night of doubt and sorrow," which has found its way into practically every hymnal in the English-speaking world, and by his lovely children's Christmas carol, "Christmas brings joy to every heart."

A gifted Danish woman, Birgitte Boye, has given us two lyrics, "Rejoice, rejoice this happy morn" and "Our Lord is risen from the dead"—the one for Christmas and the other for Easter.

Three of the best known hymns of Magnus B. Landstad, Norway's greatest hymn-writer, have been included in the

new hymnal. They are: "I know of a sleep in Jesus' Name," a comforting funeral hymn; "Full many shall come from the east and the west," and "To Thee, O Lord, the God of all." The latter is a penitential hymn.

Johan B. Brun, a Norwegian bishop who fought rationalism in the latter part of the 18th century, is the author of a fine hymn on the Word of God, "How blest are they who hear God's Word." From a mission-minded Norwegian pastor, Wilhelm A. Wexels, we have a missionary hymn, "O happy day when we shall stand." A Christmas carol, "I am so glad on Christmas Eve," deeply cherished in Norwegian circles, was written by Marie Wexelsen.

THE NAME of Norway's hero bishop during World War II, Eivind Berggrav, will be found in the new hymnal. He translated into English a hymn which bears the title, "Mighty God, to Thy dear Name be given." The author of the hymn was a Norwegian pastor, Petter Dass, who died in 1707.

Also of unusual interest is a paraphrase of the 100th Psalm, "O sing, all ye lands, with a jubilant voice," written by Ulrik V. Koren. This man left Norway shortly after his ordination in 1853 to become a pastor in the New World. He is said to have been the first Norwegian clergyman to settle west of the Mississippi. For more than half a century he shepherded a rural congregation at Washington Prairie, Iowa.

Finland is a Lutheran country that has made valuable contributions to the new hymn collection. One of the most striking is titled "Arise, my soul, arise," by Johan Dahl, who died in 1746. Written in a meter which has no counterpart in all the psalm of Christian hymnody, the hymn is fascinating, both as to text and music.

"Lord, as a pilgrim on earth I roam," a more recent hymn by Wilhelmi Malmivaara, is sung to a folksong tune which has become popular among Finnish people on both sides of the Atlantic. A penitential hymn, "Jesus, hear my humble pleading," is by a woman, Jenny Pohjola.

The collection will also include a hymn by Finland's greatest poet, Johann Ludvig Runeberg. It is an appealing children's prayer, heard in many households in Finland and Sweden. Runeberg, incidentally, wrote all of his poetry in Swedish.

Iceland is the last of the Scandinavian lands to be represented in the new hymnal. Among hymns that have come to us from the Arctic island is an appealing prayer poem from the pen of Valdimir Briem, who died in 1930. It bears the title, "Lord, let Thy Spirit, from earthly passion weaning." Another hymn by the same author, "How marvellous God's greatness," has a stanza that paints a vivid and dramatic picture of the northern shores against which the waves of a frigid ocean are ever beating:

The ocean's vast abysses
In one grand psalm record
The deep mysterious counsels
And mercies of the Lord.
The icy waves of winter
Are thundering on the strand;
E'en grief's chill stream is guided
By God's all-gracious hand.

A serenely worshipful evening hymn, "The fading day adorns the west," by Steingrimur Thorsteinsson, a contemporary of Briem, completes the Scandinavian contribution to the new collection. Here is a typical stanza:

O Lord, as silent shadows fall,
Thy loving-kindness shield us all;
And for Thy children near and far
Set out o'er each a golden star.

Bibles by the Million

By LUCILLE HEIN

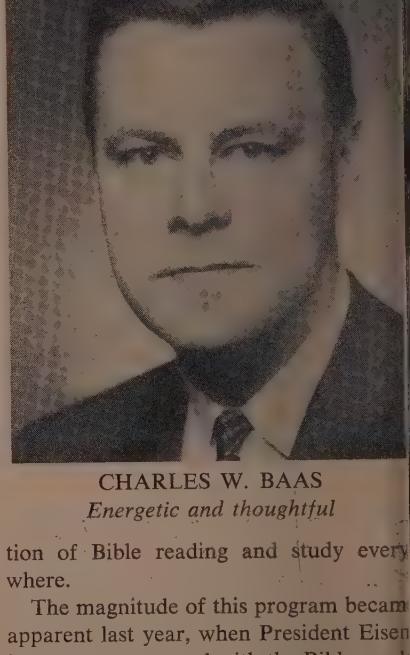
American Bible Society's new treasurer, Lutheran laymaı Charles W. Baas, tells about the giant international projec which has provided Scriptures in more than 1,100 language

UNITED LUTHERANS are among the more than fifty U.S. church bodies contributing annually to the American Bible Society. The ULC contribution isn't very high. It amounts to only one-and-a-half cents per year for each member.

Fortunately, the society has other sources of income. Only 28 per cent of its budget comes directly from churches. The rest of the large amount needed to translate, publish and distribute upwards of 15 million volumes of Scriptures a year comes from gifts, annuities and other funds. Bibles are sold at cost or below. For instance, Braille books for blind readers are sold for 25 cents per volume, while they cost six dollars to produce.

MY INFORMATION about the society came from Charles W. Baas, treasurer of the ABS and a United Lutheran. "The society was established in 1816 by Elias Boudinot, who had been president of the Continental Congress," Mr. Baas explained as we walked through the lobby of Bible House, the group's national headquarters located at Park Avenue and 57th Street in New York. "The society began as a service to church bodies and has continued to be an essential part of the missionary and evangelistic work of the churches."

Main work of the society is to assist in faithful translations of the Scriptures, publication without note or comment so they can be used by any church body, distribution free or at cost, and stimula-



CHARLES W. BAAS
Energetic and thoughtful

tion of Bible reading and study every where.

The magnitude of this program becam apparent last year, when President Eisen hower was presented with the Bible mark ing the distribution of a half-billion vo umes of Scriptures since the society' founding.

In the Bible House lobby is a hug globe with pins marking the languages o the world in which the whole Bible o parts of it are available. On the secon floor is an exhibit of rare and priceles Bibles. These are open to the public.

As we examined the world languag

olporteur (worker) of American Bible Society
alls at a home in Philippines with Scriptures

lobe, Mr. Baas asked, "Do you know
at there are about 2,700 or 2,800 lan-
uages in the world? Some part of the
ible has been translated into over 1,100
nguages. The entire Bible has been pub-
shed in over 200 languages. The com-
lete New Testament in an additional 271
nguages. And at least a Gospel or other
hole book has been published in about
30 languages. New translations are
dded at the rate of 10 a year."

Mr. Baas smiled as he quoted these
gures. "I'm giving you too many sta-
stics, but the point is that there are at
ast 1,000 other languages and dialects
to which some part of the Scriptures
ould be translated."

THE FIRST Bible society was the British
nd Foreign Bible Society, established in
804. Today there are many such na-
onal societies. In 1946, 24 of them or-
anized as the United Bible Societies.

For convenience in publishing and distributing materials, the various societies have an agreement, originating in the 1930s, about the areas of the world they serve. This prevents duplication.

"The Bible Societies supplement one another," Mr. Baas said. "The American Bible Society does not print much in Spanish, but our contributing church bodies do much work among Spanish-speaking peoples. We buy Spanish Scriptures from the British at cost and contribute them as needed. This prevents duplication in printing."

MR. BAAS, eleventh treasurer of the 142-year-old American Bible Society, is an energetic and thoughtful young man. He has been associated with the society since 1946. "I came to this job by choice. I'd always wanted to do church work, but I would not make a good pastor. My talents are in finance and administration. With the American Bible Society I can use these talents for the whole church."

Mr. Baas is also assistant treasurer and assistant secretary of the Committee on Gift Annuities, a national group composed of representatives of churches, colleges, business firms, other organizations that agree to the rates established by the committee. His knowledge in this field makes Mr. Baas valuable to the recently created United Lutheran Church Foundation. He is a director and member of the ULCF executive committee.

"The gift annuity idea is not new," he said, "but it is a new departure for some church bodies. I think it holds great security for the future. The United Lutheran Church is growing in membership and in financial responsibility to members and to mission areas. Its business and finance procedures must grow, too. I'm glad our church has established this foundation, so those who are able to en-

ter into gift annuity agreements have a channel through which to do so.

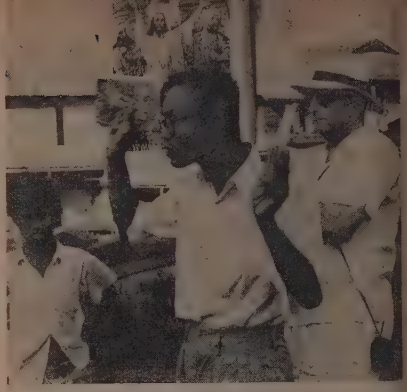
"However"—and he smiled a bit ruefully—"as churches grow in financial ability to serve more fields, so the work of our society grows. We have to work madly to meet the needs for the Scriptures. In the 1930s, we distributed five million pieces a year. In 1957, it was fifteen million. What needs will future church expansion bring?"

THE BAAS FAMILY lives in Teaneck, New Jersey, and they are members of St. Paul's Church (ULCA). They have two sons, ages eight and three. Mr. Baas is a member of the church council and supervisor of the senior department of the Sunday school.

"We're also wrapped up in our church's scouting program. I'm secretary of the Pack Committee, my wife is a Den Mother, and the Pack meets in our basement. We have other interests—gardening, especially. And we like to travel.

"Last year I made a trip to England to help work out an emergency financial problem in the British Bible Society. Then we attended the conference of United

Mexican girl reads a Scripture portion in her own dialect—printed by American Bible Society



The Bible in Siamese: American Bible Society worker hands out Scriptures on Bangkok street

Bible Societies in The Netherlands. When I returned from that meeting, I wished our budget had several extra million to put to work in translation, publication and distribution. Everywhere people are calling for Bibles."

"The average person's support of *all* church work is too low," Mr. Baas continued. "I think we can include our own ULCA in this. We could do so much more. We respond to dramatic situations—for example, in the Hungarian disaster of 1956. Hungarian refugees had a dramatic, immediate appeal. But the same people forget the day-to-day needs of mission areas, their own local church, and interdenominational bodies."

DIRECTING the American Bible Society is the Advisory Council—102 representatives from the 50 supporting communions. The council meets annually to discuss projects for the coming year and to adopt the budget. The ULCA representative is the Rev. Harold S. Miller of Incarnation Church, Brooklyn. A board of managers, composed of 48 laymen, plus pastors and other lay representatives, meets monthly to conduct regular business.

The greatest distribution of Scriptures

his own tongue: Mexican youth reads first
ripture portion translated into native Chol

through missionaries. Whenever possible they try not to give the volume, but charge something . . . maybe half a nt or whatever the person can pay. owever, Scriptures are provided free to ose who cannot pay.

It is a never-ending circle. As churches dvance in their literacy programs and pand their mission fields, the Bible ust be translated into more and more nguages. Missionaries are the main nslators.

"The missionary works with a committ of natives. If their language has no itten form, the first task is to put speech unds into writing. Then comes transla n. Usually one Gospel is done first, an introduction to the Bible for the wly literate people," Mr. Baas said.

"Words mean different things to each nguage or cultural group. Where the glish language Bible uses *heart,* an er translation may use *liver,* because some people the liver is the seat of love d life."

"Here's an example from an area where our ULCA missionaries work—Liberia. In Liberia, instead of saying 'I'm sorry,' a man speaking Kpelle or Loma will say, 'I hold your foot.'

"In the Book of Revelation there is a sentence, 'Behold, I stand at the door and knock.' For the Zanaki people in Tanganyika, Africa, this is translated, 'Behold, I stand at the door and call.' In their society only a thief knocks at the door of a hut, and if anyone is home, he runs off. A friend calls the name of the person in the hut and identifies himself as a friend."

One of the publications of the Society is its magazine, *Bible Society Record,* which goes to all donors who contribute a dollar or more per year.

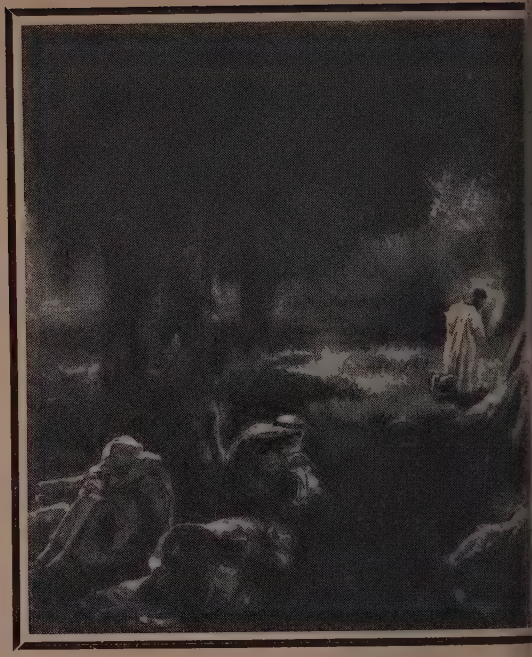
The Society sponsors World Bible Sunday in December, and provides literature about its work for churches desiring it. "We also have a film," said Mr. Baas. "It is *Our Bible—How It Came to Be,* a dramatic report on twenty centuries of Bible history."

"ANOTHER RECENT project," said Mr. Baas, "is an instrument for the use of illiterate peoples. We call it a Finger-Phono. It is a small hand-operated phonograph, on which plastic records of Bible readings are played. Any person with one finger can operate it. This means that people who cannot read, can hear the Scriptures in their language."

The Bible must speak in the idiomatic tongue of every people so that all may read and hear—even children. A little Luba-Lulua lad in Central Congo listened as a missionary read from the Scriptures. When the service was over, the boy ran to the missionary and said, "Oh, sir, may I have that book so I may read it to the people of my village, for those words made holes in my heart."

Every Man's Gethsemane

Followers of Jesus share with him the struggle to know their Father's will



THE STREETS OF JERUSALEM were crowded. People had come by the thousand to celebrate the passover. Devout Jews from many nations had a custom of returning to their holy city each year for this festival.

Through the noisy streets Jesus walked with his disciples. They crossed the brook Kidron, on their way to the garden called Gethsemane. As they walked up the slope of the mount, under the shadow of the olive trees, some of them halted.

It was their custom to linger behind and let the Master go on entirely alone for his hours of prayer. This time he signaled three of them, Peter, James, and John, to continue with him, and remain close by. He seemed to have particular need of them.

THE CRISIS of his life had come. Judas had hurried from the upper room to report to the priests that tonight in this quiet garden they could have him. If Jesus were to stay in this place, he would be captured. There was safety only in flight.

He must be sure. Is this the Father's will? In becoming a man, our Lord became truly a man, and was subject to uncertainty and doubt as others are. He knew himself to be the Messiah whom God had sent, and he must be faithful to the will of him who sent him. But the Father must assure him that the hour had come, and that thus it was to be.

JESUS FACED a more bitter experience than the suffering and shame of crucifixion. He was to be caught in the midst of the world's most complete exhibition of its sin. Men would crucify their mes

By G. ELSON RUFF

senger from God. Priests, lawyers, the governor—representatives of religion and the state, and the common people too, and even one of his own disciples—would say "No!" to God.

He was to see the Father's love rejected, the open door of God's kingdom thrown shut. He was to come in the midst of cruelties, dishonesties, and evil passions which express the weakness of human nature, banding themselves together, making a black alliance to engulf the holy One in death.

Was it God's way that his Son must be the storm-center of sin? Was there no brighter road, less horrible encounter, by which redemption might be achieved for man? "If it be possible, let this cup pass from me," our Saviour prayed.

As Jesus prayed, the way grew clear. The holy one must bear the burden of sin. A sacrifice must be made by one who had no sin. Over and over Jesus said, "Not my will, but thine be done." Strength rose in his heart.

He turned toward the three disciples who were near, and found them asleep.

IN SOME WAY difficult for us to understand, sacrifice is God's answer to the problem of suffering. The wrongs men do, and the penalties these bring, can be erased only through sacrifice. The righteous will of God cannot be disregarded without sad consequences.

Suffering is the natural consequence of sin. It always follows. Every sin causes suffering. See the world in tumult. Why does God allow it? It follows inevitably from the sins men do. People cower in their bomb-proof shelters for the sins of greedy nations, of short-sighted statesmen. We have all put in our share.

The world staggers under its burden of suffering, longing to lighten it. There rings continually the cry of pain, of people in accidents and illness, of men in war, of youth and old age scarred by dissipation. God doesn't want suffering in his world. He would take it away. But he has no way this penalty can be avoided, once sin has been committed. The penalty must be paid with sacrifice.

THE HEBREW tribesmen of long ago drove their sheep and oxen to God's altar. Perhaps they didn't know why. But they knew it was commanded. All ancient peoples were familiar with these sacrificial slaughters. It must always be the best which they brought, the best of their cattle and their grain, and for God's temple the finest wood and most precious metal. They had a debt to pay. Their best was a poor enough offering toward what they owed. Some day there would be a better offering.

For no man, through any sacrifice, can erase his own sin. All the tears, all the repentance in the world, can't take away the consequences of our sins, unless someone makes a sacrifice for us. We cannot make this sacrifice ourselves. What we have done is done, and it is now too late for us to have done otherwise.

But it is never too late for God. He would shoulder our shame. He makes the sacrifice for our sins. There in Gethsemane, God in the Lord Jesus provides a sufficient sacrifice for all.

Sin — suffering — sacrifice — salvation; these words build a bridge from heartbreak to hope.

IT SOUNDS easy for us. The perfect sacrifice has been fulfilled. The Lord Jesus died for our sins. We can leave everything to him.

But it isn't that easy, as the continuance of suffering in the world makes clear. Our salvation becomes effective when we have accepted in deepest faith

our Lord's sacrifice for us. That means, when we join his company of those who live sacrificially. "If any man will come after me," said Jesus, "let him deny himself, take up his cross, and follow me."

Jesus has organized a company of those who bravely endure the wrongs which others do, who never seek revenge, who give to those who have never given to them, who forgive as God forgives. In a plain, practical way, Christians should be people who develop capacity for self-sacrifice.

EVEN FOR our Lord the hour of sacrifice was terribly difficult. The secrets of God's will are not easily discovered, and the strength to make them the pattern of our lives is gained in struggle.

To know God's will requires the soul's intense research. Men who engage in scientific research have learned the price to be paid for nature's secrets. An inventor such as Edison might work without sleep for half a dozen days and nights to solve some problem in mechanics. Is the truth of God more easily gained?

Jesus prayed with intense sincerity, in an agony of effort . . . while his disciples slept. We must give more than a little careless churchgoing, attendance at a few study classes. Jesus can reveal the Father, and lead us step by step into his knowledge of the Eternal. "He giveth us power to become the sons of God," but not if we receive the gift casually, as though it is an easy thing to take.

To do God's will requires more strength than we can have without his help. It may be that some of us will never understand Gethsemane even a little. Not all of us can see how much like that hour must be some of the hours in our lives, when we face the things we don't want to do, the things we are unwilling to endure, the things we won't allow to happen. For when we would be asking to be relieved of burdens laid on us, we must learn instead to say, "Not my will, but thine be done."

Gethsemane is the name we give to any hour in which a soul must battle against temptation or sorrow or dread, in hope of getting strength to see and do God's will. There are hours like this for every soul that tries to take the higher way, and to belong to Christ's compassionate company.

BUT THOSE of us who go there and achieve in all sincerity the self-sacrifice required of those who will be true believers in the Christ, know they have gained their share in the salvation he has won. There is no more penalty due from us. Our Saviour's sacrifice has covered us. Our honest faith in him has saved us.

The hour ends for him. They who were to take him are entering the garden. They have not come too soon, for he has triumphed in that hour. His will is wholly submitted to the Father. He has surrendered himself, for others. And he who triumphed in that hour will stand beside us in the hard hours we must face, and give us grace to triumph too.

LET US NOT THINK of the cross as a minus sign but as a plus sign, something added to our life that enriches it and enriches the lives of others. Anything that adds temptation or wretchedness or despair to life is not a cross.

—EDWIN C. MUNSON in *Through the Year With Christ* (Augustana)

FIVE MAKE A FAMILY:

NEW SLANT

CHUCK MAWSON came in while I was putting shamrocks on the green-topped cupcakes for Karen's party. He looked happier and more relaxed than he has since he came home.

Perching on the counter and swinging his long legs, he helped himself to the sample I held out. "Thanks. I'm going to miss being pampered. Back to the good old institution food. Still, I feel on top of the world that Dad is well enough for me to go back. I'll eat their messes and like it. Not as much as cupcakes, of course."

"That wouldn't be a hint to have us send you some, would it?"

"How could you think I'd *hint*? I come right out and ask!"

"O.K. As SOON as we get the dust shoveled out of this house. It's practically knee-deep."

"Now that's something the parable of the Good Samaritan doesn't tell us. Who did his housework while he was out helping people? No fooling, you and your whole family have been real Samaritans. I don't know what we'd have done without you. For the first time I have felt really grown-up, as though I had to be stronger than my parents, and without you folks and the pastors, I'd never have been able to do it."

"One of the facts of life, isn't it? We all need one another. But you've made one mistake. We aren't like the Samaritan a bit. He went out of his way for a stranger—really an enemy. Our family consider yours among our best friends, even our very best friends. We are only doing for you what you would do for us. No credit due, but thanks just the same."

HE GRINNED and opened the refrigerator. "Then maybe I'd be doing you a favor if I helped myself to a glass of milk? I see you have plenty."

"Go ahead, wretch. If my children lose their teeth early, I can always say it was because the neighbor drank the milk."

He poured a glass and draped himself on the step-stool. "Don't mind if I seem a little high. I've had some low moments, too, but it seems things are going to be O.K."

"Charlie seemed fine yesterday, considering how close we came to losing him. The main job will be to keep him down as he begins to feel better."

"That's why I stayed after Marilyn went back to school. I thought I might be able to talk to him about taking it easy. Mr. Carlson is doing a wonderful job of running the business. Dad doesn't need to spend as much time and energy on it as he does. The slack-off has been due to the whole economic situation and isn't anything he can remedy by killing himself."

I SET THE TRAY of refreshments on top of the refrigerator where they would be less likely to tempt Susie and Pete. "Take it easy with that sort of talk, Chuck, unless you have reason to think you'll get closer to him than any of the rest of us were able to before he got sick. Your

mother was expecting this, but there wasn't a thing she could do to get him to ease off."

"But Dad has sense. He ought to listen."

"You know, Chuck, Dan and I have quite a few friends who are older than we are. I can't help noticing what they do. Am I kidding? I'm interested and I've been noticing on purpose. Anyhow, it seems as though the men suddenly start working like crazy and can't seem to put on the brakes. Don't ask me why. I'll leave that to the experts. But it does seem as though they feel they have to prove something—I don't know whether it's to the world or to their wives or to themselves. Middle-aged women are easily upset anyhow, and sometimes each person seems to make the other worse."

"ARE YOU talking about Mother and Dad?" When Chuck calls Claire "Mother," it's a sure sign he's being very serious.

"No more than about five or six other couples I know. I'm just trying to say that this drive of your Dad's isn't something you can talk him out of. It goes too deep for talk. Only a doctor or a minister can help him—except by loving him and showing him that with his family and friends he doesn't need to prove a thing. We like him 'as is.'"

"But he knows that!"

"It's hard to believe when you feel yourself that there's something lacking."

"I guess that's what Pastor Ittel meant when he told me to consider my call to the ministry tentative for the time being, but not to worry Dad with my changes of viewpoint—that he can see my not going into the business if I am going to be a minister, but anything else makes him feel the business has not been worth what he's put into it."

"Pastor Ittel? I thought you were going to talk to Pastor Sym?"

"I did. Then he sent me to check his advice with Pastor Ittel. If they'd planned it together, they couldn't have come closer to saying the same thing."

AS I PUT AWAY the utensils I'd been using, I noticed it was almost time for the youngsters to get home. However, Chuck went on. "They both said every last member of the church has a call to carry on Christ's ministry of preaching, teaching, and reconciliation and that how this call becomes a call to the special office of the public ministry of Word and Sacraments, no one dares to say. For one person it may be a growing recognition that this is what he wants to do. For another it may be a sudden or a gradual recognition of God's claim upon his every moment. For another it may be a response to sudden fear and dependence—as this latest idea of mine was. For still others it may be negative—since there's nothing else I truly want to do, this must be what God intends me to do with my life—and that fits me, too."

He stood up, as though about to leave, then turned. "The most comforting thing they both said was that this isn't something you have to make up your mind about alone. Your own feelings can get you mixed up, but the church can help decide, by telling you through your own pastor, and through the synod president and committees, and through the faculties of its seminaries whether the church can use you. Even after you graduate, you have to be called by one special congregation and passed by the examining committee of the synod it belongs to. But you knew all this. What am I spouting off about?"

"Because I didn't know—and I'm wondering why not!"

WORSHIP NOTEBOOK

MR. CHURCHMAN BUILDS HIS DREAM CHURCH

A WHITE-HAIRED MAN stood up before a group of people to preach a sermon. The place: Detroit . . . the occasion: the national conference on church architecture sponsored by the department of church building of the National Council of Churches and the Church Architectural Guild of America . . . the audience: a group of architects and churchmen participating in one of the workshops, "Building for Worship."

He announced his text:

Little Jack Horner sat in a corner
Eating his Christmas pie.
He put in his thumb and pulled out a plum,
And said, "what a good boy am I!"

The modern church architect, he continued, has gone into his bag of tricks and fished out a plan that may not be carefully prepared but, because he likes it, he chortles blissfully, "What a wonderful job I'm doing!"

TO SOME this sounds like the complaint of the former generation that refuses to climb aboard the modern bandwagon and shouts the battlecries of a day long since dead. Another architect of another generation echoed the alarm: In the church field the profession, said Walter A. Taylor, "is suffering from architectural indigestion. While there are some good things here and there in the exhibit, no one plan evokes a spontaneous cheer."

I can imagine most of our pew-sitting members going through the exhibit of plans for new churches which we saw in Detroit. After viewing roofs that looked like the tail end of a rocket, and glass walls filled with colors resembling a kindergarten pupil's experiment in finger painting, the reaction might call forth an anguished shriek: "Enough of Buck Rogers and Flash Gordon. Give us back our churches!"

To the architect who wants to build for the modern world and not simply imitate the glories of the past, such a response is frustrating. Said Boston architect Arland Dirlam, "Architecture of the church is what the people want."

This is said not to take the easy way out, simply being content to grind out variations on a theme of another day and so accept his fee, but as a cold hard statement of fact. Said another speaker: the architect is constantly faced by twin ghosts—the limited budget and the building committee.

LITTLE CAN BE DONE about the budget, unless the congregation is willing to take a bold leap into a program of genuine stewardship. But building committees can and ought to be informed. It isn't enough to assemble a group of men and women whose instruction to the architect usually comes out something like: "Give us a church like St. Botulph's in Mt. Iddy, only put the pulpit on the other side, make the kitchen larger, and don't forget that we want to take our stained-glass window over the altar along with us to the new church."

No, committees must be instructed. A good first step is to try to forget all of their previous likes and dislikes. Then they should study. What is the theology of our church? What is its form of worship, its educational and social program? Above all, they must be willing to allow the architect, once he understands the

church's faith and life, a free hand in expressing his ingenuity and artistry.

THIS BRINGS us right back to the purpose of the conference. In effect, members of congregations and architects turn to the church and say: "O.K., tell us what we ought to know."

I had the feeling that some architects came to the conference expecting the churchmen to present the answers all neatly packaged. Some architects were hopeful that one plan would be suggested which would satisfy both liturgical and nonliturgical churches. They assumed that there was a crystal-clear answer to such problems as where to place the choir. Our workshops had been debating this matter for more than forty minutes when one fellow stood up and said: "This is where I came in last year."

HERE THE voice of *The Christian Century* was heard, through its managing editor, Theodore A. Gill. Last year this leading journal had cited the chief failure of the St. Louis meeting as the absence of a "first-rate theologian . . . at a meeting of architects (who) professedly are translating into stone the finest in theology and devotion today."

Dr. Gill, a bespectacled Rock Hunter type but with the exciting style of a Mr. Peepers examining a rare specimen, replied to the criticism of his magazine by admitting that architecture is coming to the church for answers at a time when the church is examining itself.

The church is not, he continued, like the old J. C. Penney stores, where the little metal cylinder rocketed a bill along shining rails only to come zooming back in a few moments with the sales slip and the correct change. The church does not have the answers. It knows the great fact that in Jesus Christ God has expressed his love for the world.

His advice was: build beauty. Use the materials at hand to fashion buildings which will be placed where the people of God may meet for his worship and praise.

THIS MAY SOUND like moving majestically to stand still in the same place. Certainly an architect wants to have free reign to allow expression of his art. And most building committees want him to build beauty.

But aren't we right back where we started? Isn't the architect still saying, "I'll build beauty, but tell me what your church believes, what is the order of its worship, how is your educational program carried on, what are your needs for a ministry of social responsibility?"

Where else will the architect find the answers to these problems if not in the church? And how else can the average Johns and Marys of building committees approach their responsibility unless they too have the answers to these questions?

HERE OUR leaders must set the pace, not with clear-cut answers but by asking some penetrating questions. And as they ask the questions for both architects and building committees, they must help them find the path to the solution. If the location of the choir is a problem (and I for one feel that the chancel choir is an artificial arrangement), then we must ask ourselves, what is the purpose of the choir?

What is the focal point of the house of God? Where does the sacred action center? Is enough room given to dramatize in the plan the site where God and man meet?

What is the reason for preaching? Is it pulpit oratory which places a man's gifts of voice and vocabulary at the center of the stage? Or is it a sort of intimate family discourse with the people gathered around their father in Christ?

Too many plans in the Detroit exhibit looked like the altar had been added as an afterthought. And the pulpit seemed either a lofty mountain detached from the people or a rostrum thrown into the scene to give balance.

But above all there is the question: What is this building meant to say? And here I feel that the architect must have an intimate knowledge of the faith of the people for whom he builds.

I like the words of the Rev. Edward A. Frey, executive secretary of the ULC Department of Church Architecture. Pastor Frey, who was affectionately introduced as Friar Tuck, carried much of the weight of the conference on his shoulders and to him fell the responsibility for presenting a confidential report or resumé of the conference. Said Pastor Frey:

"Much talk about style is wasted because it seems to establish the manner in which a building is done as the principal criterion of its success or failure. Successful church buildings have emerged in every manner of dress down through the years to this moment. We must be primarily concerned with Christian architecture. I believe there is such a thing. Christian architecture is architecture inspired by devotion to Jesus Christ and formed functionally to do Christian business in an alien environment. We want no art for art's sake. We want art for life's sake—life made over, redeemed by Jesus Christ." —EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Loquacity

QUESTION: We live five miles from my husband's parents. I was afraid when we settled here that it was too close, but I hesitated to say anything to Bob. Strangely enough, this isn't a mother-in-law problem. It is Bob's father who is the source of difficulty. His mother seems to know her place and she is rather quiet. But Dad is the big annoyer. He just about demands that we visit them more frequently than we can. He comes here too often, always with a load of talk for delivery. He is garrulity personified. I am taking two evening courses, and Bob has "homework" from his high school teaching job. But Dad doesn't give us a chance to get our work done. He seems unaware that we have anything to do but to listen to his chatter—much of it repetitious. He wants attention from the time he arrives until he leaves.

REPLY: How unaware of our faults we can be! One can get so absorbed in his own interests and memories that he overlooks others' interests and obligations, and bores them with his excessive talk. He may believe he is helpful in everything he does when he is actually a nuisance.

In your situation, your husband in a spirit of genuine Christian consideration ought to find an appropriate occasion and tell his father about how much both of you have to do, that success in teaching and studying are dependent upon getting all the work done. Bob can assure him that both parents are welcome, show him every courtesy, but insist that you have sufficient time to get your work done. If he is reasonable, he will understand and adjust.

a guide to bible study

You need a special dictionary to help understand the Bible when you read the King James Version. Words have changed in meaning

By LUTHER A. WEIGLE

When "commune" is "speak"

As APPLIED to the interchange of thoughts in conversation, the verb "commune" was a colorless term in the sixteenth century. But it now implies an interchange which has a measure of intimacy and a high level of artistic or spiritual content.

We would no longer use the word "commune" to describe ordinary conversation or talk that is low or quarrelsome or malicious. The result of this change in English usage is that the Revised Standard Version of the Bible retains the word in only two out of the twenty-eight instances of its use by the King James Version.

FOR EXAMPLE, where the Psalmist says of the wicked: "They encourage themselves in an evil matter; they commune of laying snares privily" (64:5), the present version reads:

"They hold fast to their evil purpose;
they talk of laying snares secretly."

The account in the King James Version of Judas' bargain to betray Jesus (Luke 22:3-6) reads: "Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests and captains, how he might betray him unto them. And they were glad, and covenanted to give him money. And he promised, and sought opportunity to betray him unto them in the absence of the multitude."

It is curious to note the high terms in which this treasonable transaction is described—Judas "communed" with the priests, they "covenanted" with him, he "promised" them. These are words of honor; they do not fit the scene. The Revised Standard Version is more faithful to the Greek, and better describes the situation, by using more objective terms —Judas "conferred" with the priests, they "engaged" to give him money, and he "agreed."

The two passages where the present version retains the word "commune" are Psalms 4:4 and 77:6, both of which are concerned with meditation.

When "allege" is "prove"

To "ALLEGE" now means merely to assert, but in the sixteenth century it meant to adduce evidence, hence to cite or quote authorities. That is what it means in Acts 17:3, where we are told by the King James Version that for three weeks Paul "reasoned with them out of the scriptures, opening and alleging that Christ must needs have suffered and risen again from the dead."

"Allege" now generally means to "assert without proof." Does the writer imagine that Paul spent three weeks brandishing the Scriptures, implying that he could prove what he was asserting, but failing actually to cite or quote any evidence? The Revised Standard Version translates the passage: "They came to Thessalonica, where there was a synagogue of the Jews. And Paul went in, as was his custom, and for three weeks he argued with them from the scriptures, explaining and proving that it was necessary for the Christ to suffer and to rise from the dead, and saying, 'This Jesus, whom I proclaim to you, is the Christ.'"

BOOKS

CHRISTIAN PSYCHOTHERAPY

The Meaning of Persons. By Paul Tournier. Harper. 238 pages. $3.75.

This is Paul Tournier's seventh book on the relationship between the Christian view of man and psychotherapy. The author, a Swiss doctor, is neither a professional psychiatrist nor a theologian, yet experts in both fields acknowledge generally the soundness of his thinking.

The underlying theme of this book is that there are "two routes to be followed in the knowledge of man: one is objective and scientific, the other is subjective and intuitive." As in his earlier works, Tournier contributes richly to a synthesis between technique and faith, acknowledging the contributions of each and deploring the exclusive attitude of some practitioners toward faith or technique depending upon their particular approach.

The present volume is concerned particularly with the distinction between the person and the personage. The person is real; the personage is illusionary. The person has multiple masks (personages) for the playing of multiple parts ("all the world's a stage . . ."). The masks of the personage are stripped away through the *real* personal relationships between doctor and patient, person and person, God and man.

Tournier is convinced that neither the psychiatrist nor the Christian counselor is dependent finally on a particular technique for the solution of the counselee's problems but that the solution roots in God's grace and is mediated in terms of what the counselor himself is in a particular moment of relationship with the counselee. Sound scientific insights and techniques are indispensable to the counselor but the counselor's own faith, love, and emotional health are indispensable, too.

The exclusive application of scientific knowledge, no matter how precise it is, demits man to "a mere abstraction, a diagram, a shell, convenient enough for study, but shorn of everything human and living." The philosophical and intuitive approach, overwhelmed by the inexhaustible variety of the aspects of man, "enlarges and dilutes to the point where his outlines disappear altogether. In the first method the person is lost behind the scientific mask of the personage. In the second method the person is lost in the multitude of personages."

So broad is Paul Tournier's cultural reach (he is equally at home with Plato, the Prophets, Jesus, Descartes, Pascal, Kierkegaard, Pavlov, Freud, Jung, Buber and scores of others); so sensitive is he to spiritual verities which root in biblical revelation; so willing is he to share in anecdote the experiences not only of counselees but of his own continuing search for personhood; so sharply does he think, so sensitively and skillfully does he write, so precisely has Edwin Hudson translated the original work from the French—that no honest reviewer can do more than set down the underlying and immediate theses as we have done and then point to the four sections of the book: The Personage, Life, The Person, Commitment.

Paul Tournier offers valid scientific insights and living Christian faith bound inextricably in the mystery of reality and communiciates them in a piece of splendid literature. Doctors, clergy and teachers cannot afford to miss the book. All personages seeking personhood will be enlightened and enriched by it. WALLACE E. FISHER

Lancaster, Pa.

FRAGMENTS OF BUBER

Pointing the Way. By Martin Buber. Harper. 239 pages. $4.50.

If one has not introduced himself to Buber's "dilogical" thinking, *Pointing the Way* is hardly the place to begin. Earlier volumes, especially the basic, *I and Thou,* first published in 1937, would be better.

Pointing the Way is a collection of some 29 writings, most of them quite brief, writ-

ten between 1909 and 1954. Subjects vary from the religious perception and beauty of "The Altar," to the political fire of "A Letter to Ghandi," to the profound social philosophy of "The Demand of the Spirit and Historical Reality," to the significant approach for psychological therapists, "Healing Through Meeting."

One basic theme pervades the variety of subjects included in this volume: Man does not achieve unity within himself, or fulfillment for himself when he is elevated above life, when nothing else truly exists for him than himself, when he lives the "detached hours," and when the dialogue between I and Thou is silent. "This is certainly an exalted form of being untrue, but it is still being untrue. Being true to the being in which and before which I am placed is the one thing that is needful." Or as he said in one of his letters, "What is decisive for the destiny of a soul is not what takes place in it, but what takes place between it and other souls."

There is excitement in the book for those who know something of Buber and who respond to his religious existentialism.

Pittsburgh HAROLD R. ALBERT

HOW TO PRAY

Reality and Prayer: A Guide to the Meaning and Practice of Prayer. By John B. Magee. Harper. 239 pages. $3.50.

"Prayer and the study of prayer is endless," writes John B. Magee, professor of philosophy and religion at the College of Puget Sound, Tacoma, Washington. Unfortunately, as one reads his recent book, *Reality and Prayer,* one is tempted to agree.

In his foreword to the book, Dr. Leslie D. Weatherhead says: "To be told to pray is boring and dull. But to be told how to pray, what techniques to follow, and what may be expected is surely one of the great needs of this distracted age."

The author's purpose is just that—to tell us how to pray, to make prayer real and practical. He accomplishes his purpose in the latter half of the book, but only after a great wealth of abstract discussion.

"Though prayer is indeed not mar things, like adoration, confession, and pet tion, but the simple immediacy of God the soul, nevertheless, to aid our understan ing and to improve our practice we ma study these many moods, their meanin and patterns, all the way from the infrare of adoration to the ultraviolet of commu ion." These various moods of "the spectru of prayer" are studied at length.

Most helpful here are the detailed sectior on "A Pattern of Petition" ("the fund mental pattern of petition is the conscio offering of our needs and desires to Go allowing Him to purify and mature then and then trusting Him totally with the re sults") and "Some Rules of Intercessio (the rules of love, of vicarious suffering, o faith, of persistence, of praying for th whole person, and of continuing spiritu growth).

"A true description of the praying soul, says Dr. Magee, is Augustine's prayer "Grant what Thou commandest, and com mand what Thou willest." And, through al the detail of practice and concentration an specifics, this must remain the heart of re prayer—submission to the will of the Al mighty: "Not my will, but Thine, be done!"

East Lansdowne, Pa. RALPH W. BAGGE

AND SO FORTH

Their Brothers' Keepers. By Philip Friedman Crown Publishers. 224 pages. $3.

One of the most horrible stories in history is that of persecution of Jews in Europe during the Nazi period. Not well known is the fact that in each country affected there were some Christians who worked incessantly to befriend the persecuted Jews and help them to escape. Dr. Friedman has written a carefully documented story, filled with exact details as to names and places about some of these deeds of compassion and courage.

BOOKS reviewed in these pages may be ordered from the United Lutheran Publication House, 2900 Queen Lane, Philadelphia 29, Pa., or from any one of the ten ULPH branch stores.

ynod Benevolences Lag ehind Area's Potential

By PAUL WIEGMAN

OMAHA—The territory of the Central ates Synod was rated as one of the best riculturally in 1957. And it is one of the ast affected now by unemployment.

Yet, President Alfred W. Young points t, the synod still finds itself "pretty close the bottom in the United Lutheran urch in benevolent giving."

Dr. Young cited current figures. In Jan- ry, 1958, benevolence moneys received by e treasurer totaled $34,287.92, as com- red with $20,656.63 in January, 1957. The nod remitted $16,293.41 of this to the LC as its share of apportionment. The ure for the previous year was $14,425.17.

But even with the substantial increase over a year ago, President Young pointed out that the January benevolence income was only about one-half the amount called for in the budget adopted last year.

Convention Set for May 12-15

SYNODICAL CONVENTION will be held May 12-15 in St. Paul's Church, Wichita, Kan. Nine ministers will be ordained, eight of them to serve in the synod territory.

Dr. Dwight F. Putman, president of the Central Pennsylvania Synod, will represent the ULCA. Dr. George H. Berkheimer, executive secretary of the Board of Pensions, has been invited to speak on the pension plan and social security.

THE REV. LOUIS DE FREESE, of Oklahoma City, Okla., has been named secretary pro tem of the synod. He replaces the Rev.

t. Andrew's Organized at Columbia with 123 Members

COLUMBIA, Mo.—St. Andrew's Church is organized here on Feb. 9, with 123 bap- ed members on the charter roll. This west ULC congregation in Missouri was veloped by the Rev. Morris J. Niedenthal, ho entered the field last July.

Synod Pres. Alfred W. Young preached at e organization service. Assisting were Dr. Reno Frobenius, assistant to the president; the Rev. C. A. Vammen, superintendent of the Cherokee Indian Mission, Oaks, Okla., and the Rev. Robert Karsten, of Wichita.

The new congregation is meeting in the Labor Temple. Purchase of a parsonage has been approved by the Board of American Missions.

entral States Synod's 14th congregation in Missouri was organized February 19 in Columbia

CENTRAL STATES . . .

Olney Eaton, who accepted a call to serve in the Northwest Synod.

Mr. Kenneth Johnson, of Prairie Village, Kan., was appointed to fill a vacancy on the executive committee.

Midland Assembly Planned

THIS YEAR'S Midland Assembly will be held Aug. 4-8 on the Midland College campus, Fremont, Neb. This is the summer leadership training school for the synod, under the direction of the committee on parish education. The Rev. Claudius E. Jensen is director.

The program will be geared to the needs of Sunday school staffs, Luther League workers, women's groups and pastors.

GRACE CHURCH and Zion Church, both in Hooper, Neb., are considering a merger. It is hoped to hold the first meeting of the merged congregations on April 9.

THE REV. HENRY J. GOEDE has reconsidered his resignation from Grace Church, Omaha, Neb., and will remain as pastor there.

WORK IS CONTINUING on the $70,000 parish education addition to Redeemer Church, Wayne, Neb. Meanwhile, an overflow of eight Sunday school classes is meeting in the nave of the church. Ground was broken for the building last Oct. 13.

Missions Get House Chapels

A HOUSE CHAPEL is being built for Messiah mission, Springfield, Mo. The Rev. John Rind began his ministry there on Feb. 1. The congregation now has 32 charter members and looks forward to steady growth.

The mission in Little Rock, Ark., being developed by Pastor Clarence Rhoda, is negotiating with synodical officers to obtain a house chapel. A house chapel is also sought for Resurrection mission, in Hayesville, Kan., where the Rev. Leo Nielsen is the developer.

OUR SAVIOUR'S mission, Durant, Okla., dedicated its house chapel on Feb. 16.

ST. LUKE'S mission, Fort Smith, Ark., has started a project to renovate its parsonage.

MICHIGAN

Pastoral Problems Topic For NLC Area Conference

By CLYDE G. STEELE

DETROIT—Problems encountered by ministers in their parishes and families were analyzed for National Lutheran Council pastors of three states at the University of Michigan's Lutheran Student Center in Ann Arbor last month.

The NLC-sponsored conference for pastors called participants from Michigan, Northern Ohio and North-Eastern Indiana. Principal speaker was Dr. William Hulme, professor of pastoral theology and counseling at Wartburg Seminary in Dubuque, Ia.

A pastor, Dr. Hulme said, needs advice and counsel just as much as the parishioner who come to him for help. He has emotional problems which, if not resolved, lead to instability and a tendency to draw sharp distinctions between black and white—to identify those who are faithful as the white, those who have been reluctant to follow his directions as black.

Prof. Paul G. Kauper of the University of Michigan Law Faculty, an authority on constitutional law, spoke on the relations of church and state with regard to education and to courses of religion in state institutions of higher learning. He also discussed the legal aspects of church politics.

The final presentation was given by Sundur Anantham of Andhra Christian College, India, a candidate for the Ph.D. degree in English at the University of Michigan. Discussing missionary work of American Lutheran churches in India, he said that "the Indian church wants missionaries who will share the Gospel with the natives, but who have no sense of superiority or imperialism in their desire to serve. The basic commitment of the missionary is to so plant the church that he may see the Word of God take root in the native soil and thus establish firmly the native church."

Dr. Henry Yoder served as host.

Birmingham Mission Moves

ST. ANDREW'S CHURCH, Birmingham, was unsuccessful in its attempt to secure an extension of the contract for the mission's continued use of the school building. The one-year-old congregation was forced to occupy its house chapel two weeks before the finishing touches were completed. There were no light fixtures, floor covering or musical accompaniment, but 118 persons filled the chapel to capacity for the first service.

HERMAN FRANCK of Clinton Township became interested in the development of a NLC mission in the community. To assist in its progress they contributed property adjoining the mission lot valued at $2,300.

THE SYNOD committee on evangelism conducted seven lay schools of evangelism, Jan. 19-Feb. 9. Chairman Carl Kaltreider said the committee was happy over the fact that 94 per cent of all congregations sent delegates—457 laymen comprising 3.6 per cent of the communing membership of the synod.

THEY SAID IT

"THE RATIONAL Lutheran Council wants all Lutheranism to revise its co-operative programs in line with atomic age thinking," the "Lancaster (Pa.) New Era" reported from Atlantic City last month.

Nobody can deny that nothing would be more rational than doing so.

Schools were conducted at Holy Communion, St. Paul's and Augsburg churches in Detroit; Faith, Flat Rock; Trinity, Hillside; Trinity, Kalamazoo, and Trinity, Flint. Several NLC congregations joined in the schools.

THE REV. IVAN O. MILLER resigned the pastorate of Messiah Church, Detroit, to accept a call to Spencerville, Ind. The Rev. Donald Stoughton resigned the pastorate of Trinity Church, Battle Creek, effective Feb. 15, to accept the call to Ridge Church, Chicago. Both pastoral changes took effect Feb. 15.

The Soil Was Hard but the Ground Was Broken

Groundbreaking at zero degrees in Garden City
Good Hope mission is building on solid ground

A RECORD cold wave held the Detroit area in its grip Sunday, Feb. 16, but this did not keep the members of Good Hope mission in Garden City from attending groundbreaking services for an $88,000 chapel and parish building.

Several men worked for two hours on the previous day with a pickaxe to get enough earth softened so that a shovel could be used. A large bonfire helped the crowd to withstand the near zero cold and high winds. The Rev. George H. Volkmar is pastor.

Cold weather was the order of the day for most parts of the United States in February . . .
Charter members of St. Mark's in Neeenah braved 12-degree-below wind for picture takin

WISCONSIN

Second Neenah Congregation Formed with 166 Members

By CHARLES A. PULS

MADISON—A Milwaukee pastor once was so overjoyed with his Easter service he forgot to ask for the offering. Last month a mission organizer was so intent on the service connected with receiving nine persons by baptism and confirmation that he forgot how to receive 155 charter members by transfer and renewal.

It was 12 degrees below zero when Pastor Charles Luhn organized the new mission at Neenah and named it St. Mark's. Attending the service were 162 persons who braved the cold to be present. When time came to receive 155 of them, Pastor Luhn's mind turned blank. Fortunately, veteran Mission Organizer Dwight Shelhart was in the chancel and helped the unnerved pastor to a successful performance of the act.

"Mothering" this mission was St. Paul's, Neenah, served for years by Dr. Samuel H. Roth, and now by Pastor Arthur R. Tingley. Twelve years ago, St. Paul's helped St. Timothy's in neighboring Menasha, to organize by transferring about half of its 274 charter members to the mission. St. Paul's did it again for St. Mark's mission. It gave the new congregation 102 members and a $4,000 check.

The new mission, organized Feb. 14, numbered 166 charter members and 281 baptized members. The offering on organization day was $6,383.

The extreme sub-zero weather on Organization Day led Pastor Shelhart to recall the remark of an irate man when the field was being canvassed: "It'll be a cold day in Neenah when I see another Lutheran church organized here," the man had said.

It was cold—cold enough to freeze two cases of milk and cream that were to be used during the coffee hour following the service, but the mission was planted.

Giving Passed Million Mark

GIVING in the Northwest Synod reached the million dollar mark in 1957. Congregations gave $864,329 to general benevolence; $86,295 to World Action; $12,333 to camps; $23,173 to foreign missions; $55,252 to Lutheran welfare; $11,095 to American missions; and $105,316 to miscellaneous causes, such as old folks' homes.

Sunday schools gave an additional $77,072 of which $55,829 was received for benevolence. Foreign missions received $6,815, American missions, $2,117.

In an effort to secure double giving in 1958, the synod's stewardship committee sent letters to pastors asking confirmation classes to make a double benevolence offering.

. . But everywhere in the midwest and east, new congregations were formed, work continued
he Sunday school pupils didn't mind the icy weather either. They turned out in force

Group Insurance Plan Discussed

WISCONSIN pastors are continuing to study ie possibility of group health insurance nd expect to bring the matter to a vote at ie meeting in May.

No decision has been reached whether to sk the synod to "protect the pastor" (the astor paying for the protection of his fam-y), or whether the cost of "pastor protec-on" should be defrayed by the congrega-ons, or by the pastors themselves.

The Wisconsin pastors are studying a plan incorporate hospitalization and a $2,000 fe insurance policy. The possibility of in-luding lay workers is being considered in ie light of a fringe benefit.

Tithing Is a Way of Life

"TITHING for Church a Way of Life for wo Janesville Brothers" was the headline f a five-column news story about the Jenson rothers who fifty years ago made God their artner in the sand and gravel business they e operating.

One of the Jensen brothers is Northwest ynod's well-known "J. K." who served as ynod treasurer for 35 years, guided the ynod in adoption of grace-giving, took a ading hand in establishing Northwestern eminary, and served on the Executive oard of the ULC.

"The Jensen brothers have not given a nth of their annual income from a major anesville industry with any thought of credit or reward," the paper wrote. "They admitted that they were strongly influenced by their parents in their outlook on life. They never forgot what they learned at home as children of a God-centered and church-minded family."

JEFFERSON CHURCH DEBT FREE

MORTGAGE burning marked end of indebtedness for St. Mark's Church in Jefferson. The congregation, organized in 1923, dedicated its church in 1952. Pastor is the Rev. H. J. Motz-kus.

WISCONSIN . . .

Mission Leads the Way

A SMALL MISSION congregation which does not yet have a home of its own made the first contribution for establishment of the second Carthage College campus in Kenosha.

The gift, announced by College President Harold H. Lentz, came from Faith Church, a less than three-year-old congregation in Walworth, Wis. The mission, whose pastor is the Rev. C. James Clement, is worshiping in an American Legion hall.

The offering, Dr. Lentz said, "is a real indication of the enthusiasm for our second campus. It is certain to set an example for the many churches, friends and alumni who will be making contributions in the future."

Fire Kindled a Flame

ON A SUNDAY morning, last year, Pastor Robert L. Bartsch of Milwaukee was conducting the service for a mission congregation without a pastor. When he returned home, he found his house in ruins, firemen still pouring water into the smoking walls.

Mrs. Bartsch was expecting a baby in a few months. She burned herself trying to put out the flames, but quick thinking saved her and the children. Pastor Bartsch, writing about his experience in the Northwest Synod bulletin, said: "I did not know what to do or where to start. All of our clothing, except what we were wearing, had burned in the fire."

But help came fast. "Within 15 minutes after I had arrived home, someone we had never seen before offered us a place to stay. Neighbors began sending clothing. Milwaukee pastors arrived and helped us with salvage operations. People from my previous mission came to help."

The synod got busy and sent money to enable the Bartschs to carry on. A house was rented until the old home could be rebuilt. Wisconsin Conference President Amos Streich sent a letter of appeal to congregations throughout the synod. The response was generous.

Through the synod paper, Pastor Bartsch expressed his thanks to all last month. "So much was done by so many people," he wrote. "The response of your kind hearts to our needs was almost beyond comprehension."

INDIANA

Purdue Junior Heads LSA For Three-State Region

By W. L. PIFER

INDIANAPOLIS—M. Leo Scholl, vice president of the Lutheran Student Association at Purdue University, has been elected president of the "Hub" region of LSA (Indiana, Illinois and Southern Wisconsin). He was installed at a regional leadership meeting held Feb. 2-9 at Sycamore, Ill.

Mr. Scholl, a junior at Purdue, is a resident of Connersville, Ind., and a member of St. Paul's Church, Lyonsville.

THE REV. HARRY J. CURRENS, missionary to Liberia, visited several congregations last month.

ST. PAUL'S CHURCH, Richmond, has elected Dr. Albert H. Keck as pastor emeritus. Nominally retired last year after serving the congregation from 1940, Dr. Keck will continue to assist the present pastor, the Rev. Charles Masheck.

ADVENT CHURCH, Greenwood, acquired a four-acre building site on Highway 31 just south of town. Financing was assisted by St. Mark's Church, Indianapolis, which guaranteed the loan.

DEDICATION of the new house chapel of Prince of Peace mission, Flackville, was tentatively set for Palm Sunday. The congregation worshiped in the building for the first time last month.

CHRIST OUR SAVIOUR CHURCH, Mars Hill, obtained a new church site.

GOOD SHEPHERD CHURCH, Indianapolis, dedicated a new house chapel. Synod President Walter M. Wick and the Rev. William Knoderer, former pastor, took part in the service with the present pastor, Leslie Yeager.

'OUTH FINDS OUT

irowing Up Is a Problem

THEY WERE turning out in full force, Pas-r Frank L. Barcus of the Corydon, Ind., arish reported. "They" were teenagers of ie community.

"The first night we had 194 enrolled, last Monday the figure rose to 251," he wrote. We meant to close the registration the first ght but there were too many who had not ad opportunity to enroll and so it was held pen. Our facilities were taxed to the limit."

What attracted so many of the young peo-le of the Corydon area to the church was a x-week course on teenage problems. Spon-ored by the Harrison County Ministerial ssociation, it grew out of the widely shared oncern for the lack of moral standards nown by many high school students.

"We made it clear that we would answer ny question," Pastor Barcus reported. "We old the youngsters we thought they were ld enough to get answers to anything they anted to know."

Building Christian home held girls' interest

Boys had special session with adult counselor

With ministers of five denominations participating as speakers and discussion leaders, topics ranged from understanding the problems of children and adolescents, to dating, love, and the building of a Christian family life.

Parents accompanying teenagers were asked to sign up for the course and were placed in special discussion groups. They agreed that parents need guidance on youth problems, too.

HOW TO LEAD young people was discussed at almost the same time by pastors and members of United Lutheran congregations at seven workshops conducted by Pastor Lawrence E. Nelson of the Board of Parish Education, and Gustave Wedemeyer, Jr., of the Luther League of America. The workshops were sponsored by the Indiana Synod Luther League.

Harter Installed at Anderson

DR. NATHAN HARTER was installed as pastor of St. John's Church, Anderson, by the Rev. Harold Anderson, of Portland, Jan. 19.

THE REV. R. WILLIAM ANDREWS resigned as assistant pastor at Grace Church, Elkhart, to develop a mission at West Lafayette.

Brentwood Mission Reaches Large Number of Unchurched

BRENTWOOD, LONG ISLAND—If evidence was required that a Lutheran church was needed in Brentwood, Long Island, it was provided by the large number of formerly unchurched persons who became charter members of Prince of Peace Church on the day of its organization as a new mission in the New York Synod on Jan. 26.

Out of 134 members, only 32 came by transfer from United Lutheran congregations, eleven came from other Lutheran churches. Received into the congregation by renewal of faith were 45 persons, and 45—ten of whom were former Roman Catholics—were confirmed. Baptized membership was 231.

The Brentwood field had been under survey by the Board of American Missions for three years. Last June, the Rev. Arthur Anderson, a recent Philadelphia Seminary graduate, was assigned to the field and began development work.

Within two months, 45 persons had been found willing to help in establishment of the mission. They contributed labor and material to convert a split-level home into a house chapel combined with Sunday school building.

The first service on Sept. 15 was attended by 85, and 65 children showed up for the first Sunday school session two weeks later.

At the organization service in January the Board of American Missions was represented by the Rev. Merle Franke, newly elected secretary of English missions, the New York and New England Synod by its field missionary, the Rev. Albert Schilke.

Also present was Pastor Wilhelm Benson of neighboring Christ Church, Islip Terrace. Developer Arthur Anderson has been called as the congregation's first pastor.

Jamaica Church to Break Ground

GROUND will be broken this month for the second unit of All Saints' Church, Jamaica, Pastor Edward J. Haviar, now in his tenth year of service to the congregation, says the addition will triple the space available for worship and parish activities. Included in the plan is a sanctuary that will seat 200 with a rear balcony providing 24 seats for choir and space for the organ.

New field in Brentwood, Long Island, proves fertile ground: Charter membership was 134
Pastors Benson, Franke, Anderson and Schilke participated in organization service Jan. 26

The Years Have Been Good to Pastor Krusa

"HENRY B. KRUSA, editor," has been the ncluding line at the bottom of the New ork Conference news bulletin for 11 years. any people know Pastor Krusa, who has en in the ministry over fifty years, but w know that the "B." stands for "Bischoff." ys Pastor Krusa: "My parents meant well t I didn't quite reach the height." (In ect, the *Bischoff* stands for the maiden me of the pastor's mother.)

Pastor Krusa, who is 76, drives every nday to a little mission, Redeemer Church Highland, 50 miles from Liberty, N. Y., ere he conducts the services. He likes to woodwork ("they call me wood-butcher"), d he uses the back of the printed New ork Conference news sheet to write his- ters (". . . a relic of German thrift handed wn to me by my father, and if my ad- ssees don't like the letter they can turn over and maybe they like the other side tter.")

When Liberty celebrated the pastor's lden ordination anniversary last year, it s a community affair. Special guests were e late Dr. Frederick R. Knubel, who often pped at the Liberty parsonage on his trips rough the synod, and Mrs. Knubel.

The Liberty pastor started in 1907 in a -member mission in Peekskill, N. Y. Three rs later, there was a church, and 120 mbers. Next came Redwood, N. Y., a ish covering 30 square miles with three aching stations. In 1929 came the move St. Paul's Church, Liberty, the struggle ough the lean years of the depression, eventual triumph of a firmly established ngregation.

In 1953, Henry Krusa retired and was med St. Paul's pastor emeritus. He has other degrees. Says he: "New York Gov- nor Al Smith was once asked if he had degrees. He said, yea, one—FFM. nebody asked him what it stood for. He d, Fulton Fish Market, where I used to rk . . . I treasure my PE."

Pastor Emeritus Henry B. Krusa
At 76, the work still goes on

Protestant Council Elects Negro Minister President

By OLIVER W. POWERS

NEW YORK CITY—For the first time a Negro clergyman has been named as president of New York's Protestant Council. He is the Rev. Gardner C. Taylor, 39, pastor of Brooklyn's 10,200-member Concord Baptist Church, and was elected recently at the council's general assembly.

Dr. Taylor called the step "symbolic of the essential unity of all Christians," and said he felt a "high sense of honor and a deep, almost painful, sense of humility" that "my colleagues in our evangelical faith have leaped the chasms of color and creed to lay hands on me."

NEW YORK . . .

The newly elected president told the council, agency for the co-operative work of 1,700 Protestant churches belonging to 31 denominations: "Beneath our superficial and external differences of complexion and culture, we have an essential unity, a basic and fundamental 'alikeness' in Christ Jesus. Either this is true or our earth is doomed."

Mid-Century Press Awards were given by the council to all New York City newspapers and wire services for their coverages last summer of the revival meetings of the Billy Graham Crusade.

SCHOOLS AND WORKSHOPS have been the order of the season for the entire New York and New England Synod. Lay schools of evangelism were conducted from Buffalo to Boston, and workshops for the introduction of the new Service Book and Hymnal were held.

Evangelism Statistics Released

CHAIRMAN PAUL R. SWANK of the synod evangelism committee reported statistics for the 1956-57 missions. Participating were 259 churches over the two-year period, 90 stayed out. Average attendance at evening services was 95; 9,643 persons made 15,383 visits; $49,951 was spent and a surplus of $13,713 was remitted to LEM.

A further summary showed that 22,692 persons were interviewed; 3,071 were enrolled for pastors' classes, 766 children were baptized and 1,472 new pupils were enrolled in Sunday schools.

SYNOD TREASURER ERNST ERICKSON reported a surplus of $66,000 in receipts from congregations in 1957. Hope is that the revolving benevolence fund can be brought to its full strength of $100,000. Also for the first time, the synod has gone over the 100 per cent mark for the United Lutheran Church.

Actors Perform in City Church

GRACE AND ST. PAUL'S CHURCH, Manhattan, is lending its facilities to an off-Broadway group of players. The first presentation will be Thornton Wilder's "Our Town."

Snowstorm Forces Cancellation Of Services in Area Churches

By HERBERT D. HRDLICKA

BRIDGEPORT, CONN. — Ten Connecticut cities were declared emergency areas in the wake of the snowstorm that hit the eastern part of the United States in mid-February. Among cities immobilized by the storm were Bridgeport, Hartford, New Haven and Torrington.

Services had to be canceled, in many instances for the first time in the history of the congregation. At First English Church, Bridgeport, Pastor Hrdlicka and the sexton were the only ones present when Sunday school opened at 9:30 A.M. Fifteen minutes later, one family arrived in a sled, and a teacher drove with his daughter five miles to come to school. But there was nobody there for the morning service.

A group of teenagers from various churches in the county were stranded after attending a gathering at United Congregational Church in Bridgeport. Homes were found to house them until the emergency was passed.

Presentation of this play is part of the congregation's effort to aid young artists in the attainment of professional recognition. Admission will be by donation.

DR. HENRY BAGGER was speaker at the meeting of the New York Chapter of the Philadelphia Seminary Women's Auxiliary at St. Peter's Church, Manhattan, Jan. 31.

DAILY noonday Lenten devotions are being held at St. Peter's on Mondays through Fridays. On Wednesday evenings Pastor Leopold W. Bernhard and Dr. Harold C. Letts present "The Cross and the City Church" in dialogue preaching form. A detailed and frank examination of St. Peter's mission as a downtown church is being attempted.

INTERIM ORDINATIONS were held last month for Edmund J. Moeckel at Naugatuck, Conn., and John George Hunecke in Brooklyn by Synod President Paul A. Kirsch.

nformation Service Provided For Lutherans in Camden Area

By RALPH I. SHOCKEY

TRENTON—Lutherans in Trenton are be-ng informed of community activities spon-ored by the nine churches in the area hrough a news bulletin to be issued five imes annually. The first issue of the pub-cation began with a Lenten release.

The news sheet will list features about the uccess of the various churches on a com-nunity and synodical level.

The Rev. C. Wilfred Steffy, pastor of St. Bartholomew's Church, is president of the ssociation.

HUDSON COUNTY Lutheran Pastoral Asso-ciation concluded a successful six weeks' leadership training school at Redeemer Church, Jersey City. Church school teachers and congregational leaders enrolled.

City Folks Need Churches, Too

"WHEN THE PEOPLE of city churches move to the suburbs, it is right that the church should follow them by establishing new missions, but it is wrong if the church abandons the city congregation because its 'kind' of people no longer live in the neighborhood," the Rev. Leslie Laughlin, rector of Grace Episcopal Church, Jersey City, told an audience of 150 church leaders at the church councilmen's dinner of the Hudson County Lutheran Pastoral Association held at St. John's Church, Jersey City, Feb. 11.

Synod Adds Three Churches, Starts Fourth in Month

TRENTON — Three ew United Lutheran issions are budding n New Jersey this onth. A fourth will lso be started, ac-ording to the Rev. loward A. Lenhardt, ynod secretary of arish education and ome missions.

Organization dates ave been set as fol-ows: Good Shepherd Church, Lindenwold, Mar. 9, Pastor Charles W. Claus, developer; Church of the Mes-iah, Sayreville, Mar. 23, Pastor Gustav A. Wuestefeld, developer; nd Church of the Resurrection, Hamil-on Square, March 30, with the Rev. Frederick D. Spreen, Jr., as the mission developer.

Developers of three New Jersey missions spot locations on map

Congregations being organized this month, a fourth to be started

Photo shows (*l. to r.*) Secretary Lenhardt, Pastors Claus, Wuestefeld and Spreen.

The proposed St. Michael's Church, in Delaware Township, near Camden, will hold its first service on March 16. The Rev. Peter D. Fish is the mission developer.

These new congregations will bring the strength of the synod to 145 congregations.

Service Book Introduced to Synod Congregations

By VIGGO SWENSEN

HARRISBURG—Only 200 to 300 were expected. But more than 800 pastors and lay leaders from nearly 250 Central Pennsylvania congregations met at Messiah Church, Harrisburg, last Jan. 18 for an all-day assembly to introduce the new *Service Book and Hymnal*.

Dr. William Van Horn Davies, host pastor, served as chairman. Lectures and demonstrations of the new musical settings of the worship services were presented by church musicians especially instructed for the task. Chairman of the synod's worship committee is Frederick A. Snell, Williamsport.

Also attending were Dr. Dwight F. Putman, synod president, and Dr. Harvey D. Hoover, of Gettysburg Seminary, a member of the joint commission which prepared the new hymnal.

Church Membership Surveyed

EIGHTY-SEVEN PER CENT of persons questioned in the recent census of the United Churches of Greater Harrisburg claimed

Talking to crowded audience in Messiah Church, Harrisburg (below) on new service book were (above) Synod President Dwight F. Putman, Dr. Harvey Hoover, Chairman Frederick Snell

hurch affiliations, according to the Rev. oseph M. Woods, Jr., executive secretary. Of the 13 per cent (about 7,000) report- g no church connection, only 1,328 ex- ressed no desire to become church mem- ers, the returns showed. A total of 35,000 ards were returned by 1,400 workers from churches.

Results will be used by Gettysburg Semi- ary students in a church membership sur- y to be conducted in Harrisburg next fall nder the direction of Dr. Bertha Paulssen, minary professor. At the same time Dr. Martin Tozer, synod secretary of home mis- ons, is studying the Lutheran cards for in- rmation to be transmitted to congregations.

Home for Aged Dedicated

PRESIDENT PUTMAN preached to an over- ow audience Jan. 26 at the dedication of e Lutheran Home for the Aged on the est Shore.

Others taking part were Paul H. Rhoads, esident of the board of directors; Dr. Wil- m Van Horn Davies, conference president; e Rev. George E. Whetstone, director of nodical social missions, and Service So- ty Executive Harold Dietz.

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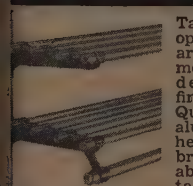

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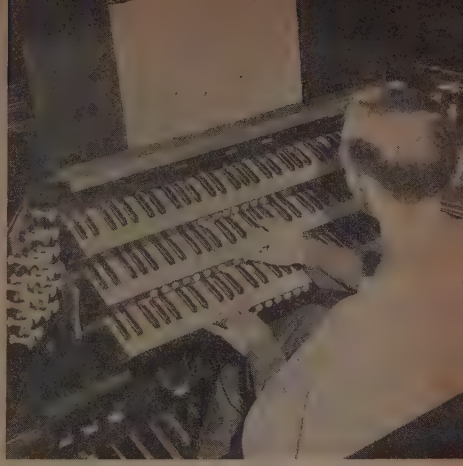

Organ recital at Trinity Church, Camp Hill
A new instrument for a new sanctuary

DEDICATION of the new $475,000 Trinity Church, Camp Hill, was held Feb. 9. Pastor Herbert W. Stroup, Jr., preached. On March 2 a concluding program was held to recognize members who assisted with the building program. The old church building will serve as a chapel and for special events.

Trinity Church had a three-manual Möller organ built to its own specifications as part of the extensive building program. The congregation, organized in 1898, was engaged in its second major construction project in recent years. It completed a $127,000 educational unit in 1952.

DESPITE record-breaking snowfall and extreme cold, 150 members gathered Feb. 16 for ground-breaking ceremonies for the new Bethlehem Church in Harrisburg. The Rev. Robert L. Lang, Jr., is the pastor.

DR. CARL R. RASMUSSEN, professor of systematic theology at Gettysburg Seminary, spoke at the pre-Lenten meeting of the Lutheran Pastors' Association of Greater Harrisburg, held Feb. 10 in Trinity Church, Lemoyne.

THREE NEW CHURCHES were added to the United Churches of Greater Harrisburg and Dauphin County at the 14th annual meeting in January. The budget was increased by $1,000 to $22,000.

Snow Cancels Pre-Lenten Activities of Conference

By ERNEST J. HOH

LANCASTER—This area was one of those hardest hit by the heavy snow storm in February. Almost all church services and other meetings had to be called off.

Among events cancelled was the p Lenten retreat and communion service the Lutheran ministers, which was to ha been held at St. Matthew's Church. T Rev. Gordon Folkemer had been schedul to speak.

FIRST CONFERENCE-SPONSORED drive clothing for Lutheran World Relief was h in January. A large moving van, furnish free by the Lancaster Storage Co., mov the collected clothing to Phillipsburg, N.

CONFERENCE EVANGELISM SCHOOL w held at Grace Church with a splendid sponse. A second section scheduled Trinity Church, Ephrata, was postponed cause of the snow.

Home for Aged Crowded

EXPANSION OF FACILITIES to care for t aged faces the Conference Inner Missi Board as a pressing need. The home Lancaster is filled. A committee has be appointed to study the possibility of openi a new home. There is also need for nursing home.

INTERDENOMINATIONAL Leadership Scho is being held at Trinity, St. Stephen's, a Zion churches. The enrollment is 650, d vided among 18 courses. About one-third those attending are Lutheran.

ALL-DAY MISSION STUDY programs in th area have been featuring Japan. Son churches used the presentation of 53 slid and recorded narration by Missionary Dav J. Hoh, dean of the Kumamoto Boy School.

Missionary Dennis Koch flew in fro Chicago to speak at the program in Em manuel Church, Lancaster. A Japanese me was served to almost 200 persons.

Services for Deaf Started

ST. MATTHEW'S CHURCH, Lancaster, h introduced two monthly services for t deaf. They are conducted in sign langua by the Rev. H. Earl Schlotzhauer and th Rev. Kendig Bergstresser.

CONGREGATIONAL Luther League adviser held a workshop at St. Matthew's, with 6 attending. Mrs. Leon Ulrich, conferenc

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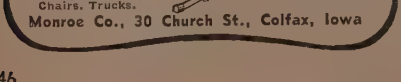

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Central Pennsylvania Synod To Give Library for Malaya

HARRISBURG—A "Library for Malaya" will be shipped to the Far East sometime this year, courtesy of the Central Pennsylvania Synod. Funds in the amount of $2,000 are to be raised by the conferences under a plan worked out by the synod's foreign mission committee.

The plan to provide books for Malaya missions grew out of the visit of Malayan Pastor Stephen Han to the synod which authorized his ordination in 1956. Pastor Han attended the Lutheran World Federation assembly last summer and toured the United States afterwards.

Missionaries in Malaya have been asked to make suggestions for suitable books to be included in the library.

PA.: LANCASTER . . .

lay adviser for the leagues, led the discussion of projects and problems.

TWO WELL-ATTENDED rallies were held by the leagues of the conference. The mission rally was held at St. Stephen's Church, Lancaster. A social action rally, with emphasis on race relations, took place at St. John's Church, Columbia.

TRINITY CHURCH, Lancaster, has begun weekly broadcasts of its 8:30 A.M. matins. Trinity's pastors are Wallace Fisher and Ray Evelan. Emmanuel Church will broadcast its 11 A.M. services during June. The pastors are Ernest J. Hoh and Raymond Roden.

Four Social Mission Workshops Set for Susquehanna Conference

By ROBERT E. PICKING

WILLIAMSPORT — "Christian and daily work" is theme of four workshops to be held during April and May by the Susquehanna Conference social missions committee.

Speakers for the all-day meetings will be

NEW MISSION FIELDS

Lutheran services have recently been started in the following areas, the Board of American Missions reports. Persons living in or moving to these areas should be urged to look up the new ULCA group. Mission developers identified below can be reached by telephone. Local newspapers may carry further information.

ALIFORNIA:
Napa-North (Robert W. Plumskey)
LORIDA:
Anna Maria Island (Frank E. Lyerly)
IDIANA:
West Lafayette (Raymond W. Andrews, Jr.)
ARYLAND:
Baltimore (Woodlawn) (Eugene A. Gardner)
EW JERSEY:
Absecon (Bruno I. Ederma)
EW MEXICO:
Alamogordo (Walter F. Frey)
EW YORK:
Brooklyn-East Canarsie (Ernest P. Pretsch)
ORTH CAROLINA:
Durham-North (A. Kenneth Hewitt, Jr.)
EXAS:
Mesquite (Walter D. Galbraith, Jr.)

---

e Rev. Reginald W. Deitz of Gettysburg minary, the Rev. Rufus Cornelsen, associate director of social action of the ULCA oard of Social Missions, and the Rev. eorge E. Whetstone, director of synodical cial missions.

Dates are April 12 at St. Luke's, Williamsport; April 19 at St. Matthew's, Bloomsrg; April 26 at Trinity Church, Milton, d May 3 at Zion Church, Sunbury.

PASTOR LOUIS L'HEUREUX, missionary on rlough from Japan, visited Holy Trinity hurch in Berwick, which partially supports m, and spoke at morning and evening servs . . . The Rev. Charles N. Teufel of Milin who has been supplying St. Peter's Colmbia Hill congregation, resigned at the d of 1957 and went into his second retirent . . . The Rev. Adam P. Bingaman lebrated his 25th anniversary as pastor of . John's Church, Montgomery.

GRACE CHURCH, State College, elected Dr.

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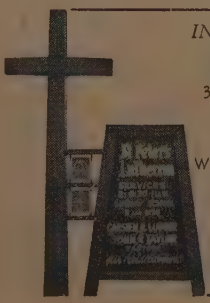

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Synod Convention Calenda

April 14-17
SOUTH CAROLINA: St. John's Churc
Charleston
April 15-18
VIRGINIA: St. Mark's Church, Roanoke

PA.: WILLIAMSPORT . . .
John F. Harkens as pastor emeritus on Ja 15. Dr. Harkens served his entire ministr at Grace Church after graduating from Su quehanna University Seminary in 1918. H received nearly 2,000 members into the co gregation and was active in service to th Lutheran Student Association.

PINE STREET CHURCH, Danville, will ded cate a recently purchased and remodele building adjoining the parsonage on Marc 23. The building makes available six clas rooms for church school. Susquehanna Co ference President C. Elwood Huegel of Da ville will speak. Pastor is the Rev. Robert E Picking.

Dedication of a Christian education buil ing for Christ Church, Lewisburg, is sched uled for May 4 with Synod President Dwigh F. Putman as guest speaker. The three-stor structure was scheduled for occupancy th month.

——CHANGES OF PASTORATE—

INDIANA

ANDREWS, R. WILLIAM. From Grace Church Elkhart, assistant pastor. To West Lafay ette, mission developer.

IOWA

LESHER, JAMES M. From St. Mark's Church Davenport, assistant pastor. To Bethl hem Church, Manly.

SEIFFERT, JAMES L. From St. John's Church Tacoma, Wash. To First Church, Ceda Rapids, assistant pastor.

NEW JERSEY

FISH, PETER D. To Delaware Township mission developer.

NORTHWEST

DUMKE, PAUL F. From St. Luke's Church Goodhue, and Redeemer Church, Zum brota, Minn. To St. Stephen's Church

White Bear Lake, St. Paul, Minnesota.

RICKSON, DOUGLAS E. To Incarnation Church, Milwaukee, co-pastor.

CKSON, JEROME C. From Our Saviour's Church, Appleton, Wis. To Holy Communion Church, Minneapolis.

PACIFIC

BRIGHT, OAK W. From Good Shepherd Church, Salem, Ore. To Central Church, Morton, Wash.

PENNSYLVANIA MINISTERIUM

WALD, LOUIS. From Zion Church, Egg Harbor City, N. J. To Trinity Church, Wernersville.

ENDLER, JOHN W. To Hartsville-Warrington area, Board of American Missions.

OFFMAN, ALTON F. From Topton-Dryville parish. To Grace Church, Hatfield.

RAUSE, RODGER A. To Zion Church, Spies.

ONGACRE, JACOB A. From Ascension Church, Lancaster. To St. Stephen's Church, Bethlehem.

PITTSBURGH

ANK, PAUL B. From Brick Church parish. To Our Saviour Church, Irwin, Pa.

ROMER, ROBERT E. From Hunker-Ruffsdale parish. To Hope Church, Beaver, Pa.

DECEASED

DR. JOHN E. SCHRADER, 74, died Feb. at Hutchinson, Kan.

A native of Germany, Pastor Schrader tended Western (now Central) Seminary, en located at Atchison, Kan.

He served parishes at Doniphan and Lin-ln, Neb.; Shattuck, Okla.; Zion Church, ooper, Neb.; St. John's Church, Yutan, eb.; and St. John's Church, Lipscomb, Tex. e retired in 1957.

Pastor Schrader is survived by his wife, elen, and one daughter, Mrs. Louis de reese of Oklahoma City, Okla.

Funeral services were conducted Feb. 22 Zion Church, Hutchinson, by Central ates Synod President Dr. A. W. Young d the Rev. Fred Wolff of Hoisington, an., and at Zion Church, Hanover, Kan., Feb. 24 by the Rev. Paul de Freese. Interment was at Hanover, Kan.

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In conclusion

It's good to have to move occasionally. You get your closets cleared out, and maybe a few outworn habits broken up. But moving can be painful. You have to pull yourself together under strange new circumstances.

This month more than 300 of us moved at one time, from the old Muhlenberg Building to the new. Although the new quarters are fresh and spacious, many have been sorrowful about the sudden change.

The United Lutheran Publication House had been 34 years in the old building. Its business is six times as large now as in 1924. Other boards and agencies which had offices in the building have grown about as much. We got to the point where any space big enough to be a good-sized hallway had two or three desks in it.

Now we can stretch out a bit. We don't have any surplus space because the building had to be constructed economically. There are no plush suites, and everything is plain and businesslike. The Publication House has operated on a minimum of profit through the years, and didn't have surplus cash to squander. The new building has a heavy mortgage on it.

But we are in a new and larger building. It smells new, like a 1958 automobile or a sofa fresh from the factory. Workmen are still painting up surfaces they missed the first time and trying to adjust the heating units. We have a tiny hospital with a full-time nurse, but so far the treatments required have only been band-aids or aspirin.

My room didn't have any door when we moved in, which might be good—except that it opens on the main first-floor corridor. But I got a temporary door. And the telephone wouldn't ring. So when I was shut behind my temporary door and with no telephone, I got more work caught up than in any other week I remember. If this situation continues I'll have all the April issues of The Lutheran planned, all my letters answered and might go home and take a nap.

That's the most important thing, from my angle. The new building is only two miles from where I live. I save an hour a day in travel, a free gift of five hours a week. Getting accustomed to this new wealth of time has been a delightful problem. So far I've used it in catching up on books and magazines I missed when I took my summer vacation in February.

What we are experiencing in the new Muhlenberg Building is what innumerable congregations, colleges, and church institutions of all kinds have experienced in the last few years. There has never been a time when so much construction has been completed. A decade of prosperity, teamed up with unusual willingness of our people to share their wealth with their church, has resulted in an enormous expansion of our investment in property.

That isn't necessarily a good thing. Our Lord never owned a home, never had an office. The Reformation of the church in 1517 was necessary, for one reason, because the church in those days was so rich it had lost sight of its reason for existence.

We're not in much danger. The Seagram whisky company has just completed a building on Park Avenue in New York City which is infinitely more impressive and which cost ten times as much as the new Muhlenberg Building. The children of this world seem still to be a lot smarter than the children of light. —ELSON RUFF

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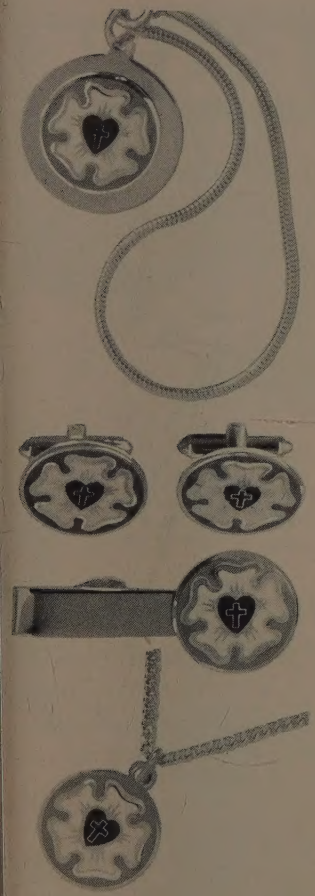

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